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GOOD WITNESS

A SOPHOMORE CO-ED from the nearby university sat down in my study. "Pastor," said, "I'd like to know how to become a Christian in this congregation."

"I'm not baptized and I haven't had much Christian training. My family lives farm in the valley and there's no church nearby. Last year I came to the university had to study hard. I went home on lots of week-ends and my only activity was the wom chorus. I didn't have much time for church. But last spring the Augustana Choir sa town and our chorus members took the girls of the choir into our houses or dormitori guests for the night.

"MY GUEST was a wonderful girl and of course we talked until real late. We talked a everything, including religion. Her faith meant a lot to her and she was a real Christia found that she had been brought up in the Lutheran church and was confirmed in it. made me realize what I'd missed.

"When the choir was gone I kept thinking about her and her faith. Finally I decid wanted a faith like hers—that I wanted to be baptized. Since the Lutheran church had so much for her I decided it would for me, too. This fall I put on my church prefer card, 'Lutheran.' I've been at church for the past few weeks. I want to be baptized that's why I came to see you today."

—ROSS F. HI

The LUTHERAN News Magazine of the United Lutheran Church in Amer

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THIS WEEK in The LUTHERAN

CHRISTIAN LOVE IN WORK CLOTHES - - By Herman Keiter 12
Hartwick College students have wonderful week-ends

BRING BEAUTY INTO YOUR LIFE! - - - By Ralph W. Loew 16
For your room or for your mind, you can be your own decorator

WHY DID THIS HAPPEN TO ME? - - - - - By Bernice Brown 17
Question and answer on the unexpected blows of fate

MISSION HOUSE DEDICATED IN MALAYA - By Douglas Erickson 19
Work starts at Semenyih in ULCA's newest mission field

THE IMPORTANT YEARS - - - - - - - By Viola L. Scott 23

MIRACLE ON THE MOUNTAINSIDE - - By Magdalene Lentz 25

NEWS

Church in the News - - - - - - - - - - - - - - - 4

World News Notes: Latin American Explosion - By Stewart W. Herman 9

United Nations: Shoe on the Other Foot - - By Ellen-Jarden Nolde 10

Washington: Wetback Problem - - - By Robert E. Van Deusen 11

Overseas: Sweden - - - - - - - - - - By Sten Rodhe 33

SYNODS

Canada - - - - - - - - - - By Norman E. Berner 34

New York and New England - - - By Christian P. Jensen 35

News in the Churches:

Iowa - - - - - A. J. Beil 39
Ky.-Tenn. - - - R. G. Imhoff 40
New Jersey - - R. I. Shockey 42
N. Y.: Syracuse - - C. P. Jensen 42
North Carolina - D. F. Cooper 41
Pacific Southwest - H. L. Logan 37
Pennsylvania:
Johnstown - - R. G. Sander 43
Lancaster - - - E. J. Hoh 45
York - - - - P. L. Foulk 46

FEATURES

Five Make a Family: Disturbing Feeling - - By Margaret A. J. Irvin 27

Know the Bible - - - - - - - - - - By Ralph D. Heim 29

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 30

Books - - - - - - - 31

In Conclusion - - - - 50

COVER PICTURE. Miss Elaine Margelot of New Britain, Conn., receives her cap from Miss Evelyn Hamilton, director of nurses at the Clara Maass Memorial Hospital, Newark, N. J., during capping exercises. Hospital is operated as an intersynodical Lutheran institution.

THE CHURCH IN THE NEWS

Congregationalists face problem

From the day the Pilgrim fathers climbed ashore at Plymouth in 1620, Congregationalists had been sure they did not want bishops to govern their churches. Each congregation has been self-governing, including the right to decide what it believes.

At Yale University in late June the Congregationalists faced the question of whether they have too much freedom. They don't call themselves a church. (Their name is the Congregational Christian Churches.) They have no constitution. Their General Council (not organized until 1871) can give advice only, no orders.

"It is pathetic to read that Congregationalism consists of a number of separate churches, each one a law unto itself, with nothing to hold them together except their good will," said Dr. Douglas Horton, the General Council's executive secretary. He said the churches need "an instrument to set forth our mutual recognition of each other's rights and responsibilities."

For hours the Congregationalists debated whether they need a denominational constitution. "This is entirely contrary to the very principles upon which Congregationalism is founded," asserted Attorney Kenneth W. Greenawalt. "At no time has the General Council ever been given the right to formulate a constitution. It is illegal."

Delegates authorized a commission to study the constitution question.

Problems of freedom

For one thing, Congregational churches had not been growing as rapidly as more centralized denominations. Membership gain had been 15,000 last year, just ab 1 per cent of their 1,283,754 members total.

Complications had developed from Congregationalist freedom. When General Council attempted to merge denomination with the Evangelical Reformed Church, a five-year co wrangle resulted, based on the the that the Council has no authority to gotiate a merger.

Most recent Congregationalist squ ble has centered around the denomi tion's Council for Social Action, wh speaks too boldly on current polit and social questions to suit some con vatives. The Council has no right speak for the denomination, its enem argued. Proposals to clip the Coun wings were defeated.

Progress on Chinese prisoners

Thirty American civilians are held Chinese prisons, the Chinese Commun acknowledged on June 21. One priso is the Rev. Paul Mackensen, United theran missionary who was arrested Tsingtao March 7, 1952. A Presbyter missionary on the U.S. list of Chin prisoners, W. L. Winter, died in 19 the Reds reported. They said an Am can Roman Catholic, the Rev. John Mayer, is not a prisoner but is liv in Hunan province.

Chinese explained why they are ho ing the prisoners. "A large proport of the approximately 5,000 Chinese s dents in the United States desire to ret to China, but are blocked because obstructions imposed by the Uni States government," it was reported. T U.S. representative at the talks with Chinese in Geneva, Ambassador Al

ohnson, claimed that only 434 students ave asked to leave America since 1951. He said 120 have been refused exit isas, and that half of these no longer vish to go home. Restudy of 15 cases as been completed, said Mr. Johnson, nd the U.S. Attorney General is ready o let them return to China.

The Chinese promised to review the ases of their 30 civilian prisoners, whom hey say are guilty of violating Chinese aws. The Reds will decide whether the ehavior of any of the prisoners war- ants commutation of their sentences.

Americans meet Berggrav

Ten years made a difference in the ituation of Bishop Eivind Berggrav. Po- ice guarded the small island where he vas kept under arrest by Norway's Quis- ing government in 1944. In 1954 the ishop's voice was heard throughout merica over CBS July 4. Princeton niversity gave him a D.D. in mid-June.

"Confident that democracy rests on conscience guided by God, he withstood the Quisling government," said the Princeton citation. "He summoned all Norway to stand."

At the Evanston assembly in August, Bishop Berggrav will be one whom World Council of Churches delegates are most anxious to hear.

One thing the bishop is particularly eager to accomplish at Evanston—to have four words added to the World Council's confession of faith. The Council "is composed of churches which confess Jesus Christ as God and Saviour," the statement now reads. Bishop Berggrav hopes this will be amended to say "churches which, *according to Holy Scripture,* confess Jesus Christ as God and Saviour."

No world church

The World Council can't have a creed, such as the Apostles' or Nicene,

D.D. AT PRINCETON

Bishop G. Bromley Oxnam, Bishop Berggrav, Princeton President Harold W. Dodds

the bishop explained. If it were a church, it would need a creed. But as a council of churches, it needs only a common basis of faith. That basis should be clearly rooted in Scripture, he said.

It would be "utopian" and "silly" to expect that the World Council may some day develop into a world church, the bishop told The Minneapolis *Star*. "According to my personal opinion, there will never be one organized church" throughout the world. "God has created us in different shapes. It is not His opinion to make all things uniform." But Christians of all churches may join together for mutual help and discussion.

Won't rule on California loyalty oath

The Supreme Court of California refused in late June to decide whether churches of the state can be compelled to take a loyalty oath if they wish to be exempt from state taxes. First Methodist Church of San Leandro and First Unitarian Church of San Jose had asked the court to require state officials to grant them tax exemption even though they refused to sign the oath.

The court explained that the way to test the loyalty oath law is to pay the tax under protest, and then sue in Superior Court for recovery of the money. This will probably delay decision for a year or two. Of 3,403 churches, said County Tax Assessor John R. Quinn in Los Angeles, four have refused to sign the oath.

Methodists of the Los Angeles district were urged to oppose the loyalty oath. "The oath is obviously directed at organizations with subversive backgrounds or tendencies," said Dr. George A. Warmer, district superintendent. "Yet the church and religious organizations are specifically classified. Why?"

Methodists adopted a resolution saying

Missionary dies on foreign field

A first-term United Lutheran missionary in British Guiana, the Rev. W. J. E. Scott, died of coronary thrombosis on June 18, two weeks before his furlough was due (see page 48).

Pastor and Mrs. Scott were commissioned for missionary service in 195[illegible]. Their work in British Guiana was outstanding in assisting the young church to assume responsibilities of self-government. Mrs. Viola Scott had written a notable series of articles for "The Lutheran," interpreting social and religious problems in British Guiana.

"there is an important principle at stake in resisting the tide of fear and hysteria that demands these . . . loyalty oaths." They agreed to seek repeal of the law. They said it was not generally understood, when the law was passed, that churches would be included under its provisions.

Lutheran church explains

The oath which churches are obliged to sign in California asserts that "this organization does not advocate the overthrow of the Government of the United States or of the State of California by force or violence or other unlawful means, nor advocate the support of a foreign government against the United States in the event of hostilities."

The Lutheran Church of the Good Shepherd, San Jose, had been reported as refusing to sign. The congregation did sign, but with a protest attached.

"The Christian Church believes in freedom, democratic procedure, the rights of the individual, the obligation to be good citizens," said the Good Shepherd Lutherans. The church "does not

advocate force or violence to carry out any purpose."

"It is out of concern and a sense of responsibility that we protest the inclusion of such an oath," the Lutherans said. Among their reasons, they explained, is that "it is a part of the current hysteria in which a portion of the citizenry considers it an act of patriotism to suspect the patriotism of others. 2) It seems to rest on an assumption that is foreign to the American tradition, that a person or organization is guilty of an infraction unless it declares otherwise."

Homes found for refugee families

By mid-June Lutherans in the United States had found jobs and homes for 800 refugee families who may enter the U.S. under the 1953 refugee relief act. This was the beginning in a new effort to resettle Europeans who are still homeless as a result of the war.

Descriptions of an additional 900 families who need sponsors were circulating this month among Lutheran refugee committees which have been organized in 32 states.

Some heavy roadblocks had been put in the way of the resettlement program by the government agency in charge of administering the law. These had slowly been cleared away, and rapid progress in admitting refugees to the U.S. is now expected if homes and jobs can be guaranteed.

Sermons are better

American ministers are stepping up the amount of time spent in preparing their sermons, Dr. H. Richard Niebuhr assured American church-goers last month. At a meeting of the American Association of Theological Schools, Dr. Niebuhr said the reason for more careful preparation is that people are listening to sermons more attentively than they used to.

A problem for pastors, he said, is learning to communicate ideas to the great variety of people who sit in the pews—the intellectual, the factory worker, the foreign-born. Dr. Niebuhr, a professor

U.S. Army Gets New Chief Chaplain
Major General Patrick J. Ryan was sworn in

at Yale Divinity School, is engaged in a year of survey of theological education (aided by a $65,000 grant from the Carnegie Foundation). Purpose of the survey is to define the role of the minister in present-day life, to determine what is a "good" minister, and how seminaries may aid in producing more of this type.

Police quieted a preacher

A Lutheran pastor, the Rev. Raymond Markley, had to talk louder than usual in the Hagerstown, Maryland, city park on a Sunday afternoon in late June. There was a good bit of commotion in the park, where the pastor was addressing the Ludy family reunion. Not only did the pastor raise his voice, but the man operating the loud-speaker equipment turned up the volume a few notches.

A policeman tapped Pastor Markley on the shoulder, and warned him that some people in the area were being disturbed. The Hagerstown *Morning Herald* protested that the police rebuke to Pastor Markley "could hardly be construed as a violation of freedom of speech, but it came mighty close to it . . . We don't think there was justification for complaining about a little fortissimo."

Pastor Markley admitted, in a note to the park commission, that "I did speak rather loudly . . . Please give the police officer a break. He was doing his duty as he saw it."

Spotlight on Latin America

Attention of Lutherans of the world will focus on Latin America this summer, with a general Latin American Lutheran Conference scheduled July 20-23 at Petropolis, a resort city near Rio de Janeiro, Brazil. Expected to attend are Bishop Hanns Lilje, Lutheran World Federation president; Bishop Johannes Smemo of Norway and Bishop Ellis Malmestrom of Sweden.

Influx of DPs and growth of indig nous churches in some areas have co bined to make Latin America a prom ing land for Lutheran growth, report Dr. Stewart W. Herman, who heads bo LWF and NLC programs for La America. Estimating that 750,000 L therans are in 16 countries between Me ico and the southern tip of South Am ica, Dr. Herman noted that more th a half million are in Portuguese-speaki Brazil.

Plans for expansion of Lutheran wo in the Spanish-speaking areas of La America include beginning full-ti operations in Ecuador and Mexico und LWF auspices, with pastors assigned both posts to minister to Scandinavi and German residents, as well as to n settlers. A Spanish-language theologic seminary is proposed, probably to be l cated in Argentina but intended to ser the entire field.

And so forth

A new president of the Suomi Syn (Finnish Evangelical Lutheran Churc was elected at the church conventi June 20-23, succeeding 73-year-old D John Wargelin. The Rev. Eino Tuo 41, pastor of Bethlehem Church in D troit, was chosen for a four-year term leader of the 31,000-member denomin tion, which is a member church of t National Lutheran Council.

Ohio churches which make a busine of serving meals to the public will required to secure a license, according a new state law. It will cost only $ although commercial restaurants pay much as $70 . . . In Chicago the Disciple of Christ were in a new business, opera ing a retail gasoline station. They ho to sell enough gas and oil to pay for $80,000 site acquired for a propos church and community center.

World News Notes

LATIN AMERICAN EXPLOSION

I WAS DUE to land in Guatemala on Monday but war broke out on the previous Friday, so I stayed in Mexico two extra days — watching developments — then detoured around the world's most recent battlefront and landed in San Salvador. Here we are only 40 minutes by air from Guatemala City which is in a state of siege! Flying along the Guatemalan coastline there were no visible signs of conflict. But bypassing the strife-torn republic is far easier than bypassing the issue it represents.

U.S. popularity has hit a new low throughout Latin America because of Guatemala. Rightly or wrongly, Uncle Sam is held directly responsible for the outbreak of hostilities. Mexicans and Central Americans are bluntly calling it "aggression" and "intervention." Their response—for purposes of comparison—is that of a bystander who sees a small boy suddenly set upon by a grown man . . . and a bully at that. Nobody seems to care much about the bigger bully lurking behind the Kremlin corner.

UNDER THE TITLE "Latin-American Humor," a Mexican paper (in English) published a long list of anti-American incidents from Cuba to Chile. Students have erupted almost everywhere. In Chile they burned Eisenhower's effigy and in Ecuador they started volunteering to defend Guatemala. Here in El Salvador the student body adopted plain resolutions. They cannot be dismissed as "crazy, mixed-up kids."

The stable legislature of sober Uruguay by a narrow vote also condemned U.S. aggression. And Montevideo is where the American republics were going to discuss the Guatemala problem! So there is nothing funny about the Mexican article which describes not a humor but a mood . . . a black mood.

In other words, while Washington seems to have been successful in convincing various *Latino* governments of the genuine threat of communism in their midst, the provocation of hostilities has alienated the people. Moreover, they have been reading unkind things about the leader of the revolt.

While Arbenz — of Swiss origin — turned out to be a misguided liberal who had the people's welfare at heart, Castillo Armas enjoys a dubious reputation which includes criminal charges of murder.

THE QUESTION ARISES: Who is the U.S. backing? Are we so eager to get rid of Arbenz that little or no thought is given to his successor? Moreover, I was told, a Castillo Armas victory would carry with it a Roman Catholic revival. Another Franco perhaps? Communism is definitely *not* preferable to Catholicism, but under such circumstances the triumph of the Christian faith might inaugurate an era of Protestant oppression.

It would be ironical indeed if the predominantly Protestant U.S. were guilty of imperialist aggression while the Roman Church emerges as the champion of freedom in the western hemisphere.

As a footnote to this dark-brown thought, Emperor Haile Selassie spent six days in Mexico, probably the first emperior to set foot in radically republican Mexico since the execution of Maximilian and Carlotta. As a "gesture to the Catholic sentiments" of the Mexican people he placed a floral tribute at the shrine of Our Lady of Guadelupe and donated 15,000 pesos to the church. He also put in a good word for Guatemala's present government. —STEWART W. HERMAN

United Nations

A HURRY-UP MEETING of the Security Council to consider the Guatemalan situation on June 20 was the first Sunday meeting since 1950 when the Council convened to consider the North Korean attack on South Korea.

In 1950 Warren Austin, who was then chief U.S. spokesman in the Council, got Secretary Trygve Lie out of bed Saturday night so he could arrange a meeting of Council members for the next afternoon. In 1954 it was again the U.S. representative, Henry Cabot Lodge, who called the meeting, although the request for it had come from Guatemala.

Both Sunday meetings were called to deal with aggression and a threat to peace. In 1950 the United States opposed the North Korean aggressors and backed the patriots defending South Korea. This time the U.S. was certainly not supporting the Guatemalan government, and was accused of aiding the invaders. The Soviet Union claimed in 1950 that the Korean affair was a local problem in which the UN had no right to interfere. Today it is the U.S. which wants the Guatemalan affair investigated by the Organization of American States —in which the U.S. has great powers of persuasion—rather than by the UN. In other words, it seems that in four years the U.S. and the Soviet Union have changed places.

IF THIS LAST STATEMENT were completely true, the situation would be ominous. It would indicate that the Western world, the democracies, are on the defensive, and the Soviet Union in the saddle. It would also not be a pretty picture of the United States, forsaking the high principles of the United Nations and promoting the same propaganda for which it bitterly attacked Russia in 19

SHOE ON THE OTHER FOO

Fortunately or unfortunately, the terests of the United States and Brit are not purely political. The Uni States and to a lesser extent Britain ha a large economic stake in Guatema For years the United Fruit Company h monopolized Guatemala. True, it h provided work, railroads, and improv hygiene, but the wages have been lo and the profits have gone to Americ and British owners.

The Guatemalan government de mined to establish reforms, and nation ized some of the Fruit Company's v lands for the use of its own people. Co pensation was offered, but both the co pany and the United States governme have held out for much more mon than Guatemala can pay.

IN THE CASE of Korea, part of t U.S. argument was opposition to the u of force in taking over a governme In Central America this does not see so serious to us. Revolutions have lo been a form of parlor game in ma Latin American countries, and we ha never shown undue concern. Our stron est point is that we refuse to let a country pass under the domination Moscow without an attempt at rescue.

The present situation of the Unit States is uncomfortable. Even thou most of the other countries would pref to see the Communists thrown out, th frown on the open manipulations of t United States to accomplish this. If t regional organization can work out san tions, they will support these, but not b cause of the pressure of any one countr particularly not a country symbolized b the United Fruit Company.

—ELLEN-JARDEN NOLDE

WETBACK PROBLEM

OVER A MILLION Mexicans enter the U.S. illegally each year. Swimming or wading across the Rio Grande, these so-called "wetbacks" dodge immigration inspectors. They head for cotton fields, fruit orchards, and vegetable farms where cheap hand-labor is needed.

There is no Mexican immigration quota. Residents of the western hemisphere may enter the U.S. on a nonquota basis. But getting a visa means health examinations and security screening, and perhaps a long wait in line at an American consulate. It's much easier to cross the river, especially when a labor contractor promises a job and transportation.

The jobs which Mexicans find do not spell luxury. Many of them get only 20 or 30 cents an hour doing backbreaking work—women and children as well as men. Often their only shelter is a row of makeshift huts made of packing cases or galvanized tin, and their only water supply an open irrigation ditch. There are seldom any sanitary facilities. Children are undernourished and with little or no chance for schooling.

Why do they come? Because even these substandard living conditions are an improvement over what they had at home. In crowded Mexico, agricultural workers barely manage to keep body and soul together. Rosy promises by labor contractors lure them across the border. Once there, fear of detection and deportation keep them from demanding decent living and working conditions.

THE FEDERAL GOVERNMENT has long been aware of the dangers in the situation. The influx of cheap labor throws American migrant farm workers out of a job and drags down the wage scale. Communicable diseases run riot, with TB, syphilis, and amoebic dysentery skyrocketing in the border counties. Hundreds of the illegal immigrants drift to the cities and upset the labor market there. The constant influx of people without security clearance leaves the U.S. wide open to Communist infiltration.

The border patrol catches and deports "wetbacks" by the hundreds, but this does not stop the flow. A more constructive approach is an agreement between the Mexican and U.S. governments, made in 1951 and renewed last month, to put the entry of Mexican farm workers on an orderly and humane basis. Wages, hours, and decent living conditions are guaranteed, and recruiting is done through regular channels.

ONE REASON this has not worked well is that many large growers prefer to hire illegal immigrants, since they can get them for less money and do not have to live up to prescribed standards of housing and sanitation. These same growers bring pressure to bear on their congressman to oppose remedial legislation.

Attorney General Brownell has announced a stepped-up campaign to arrest and deport illegal entrants, with a greatly increased border patrol. At the same time, he proposed that Congress pass a law authorizing court injunctions to keep growers from hiring wetbacks knowingly, and providing for seizure and forfeiture of vehicles used in transporting illegal immigrants.

Such a law would have teeth. It would enable the Immigration Service to crack down on Americans whose shriveled conscience makes this national scandal possible. It should be put on the "must" list for passage before Congress adjourns.

—ROBERT E. VAN DEUSEN

Christian Love in Work Clothes

By HERMAN KEITER

Hartwick College students don dungarees, spend week-ends helping needy families improve their living standards

A STUDENT PROJECT at a Lutheran college won national recognition early this year for its outstanding achievement in promoting the American way of life. Before the television cameras, a representative of the National Freedoms Foundation presented its George Washington Gold Honor Medal to the Student Christian Association of Hartwick College for the Christian volunteer work camps sponsored by the student group.

Two Lutheran pre-theological students had a major part in bringing the award to Hartwick. Carl Wiediger of Utica was chairman of the work camp committee and student director of many of the week-end camps. Otto Kroeger of Buffalo was president of the SCA.

The award brought recognition to a project which for six years has been enthusiastically acclaimed both by students and townspeople.

WORK CAMPS at Hartwick are held usually on four week-ends during a year. Preparation begins more than a month before when a faculty-student committee secures from the local Family Service Association and other social welfare agencies the names of suitable families.

The families are puzzled but impressed when a small student-faculty delegation visits them and presents the matter to them in this way:

"We're from Hartwick College. We understand that you may be willing to co-operate with us.

"You see, up at the college, students get sort of walled in with ideas and books and don't have much chance to get to know people. We have a plan of working with families over week-ends so that students get a chance to know people and the people get the benefit of the students' work . . .

"Is there some work you want to do around your home that you can't get done otherwise? A room of your home you want fixed up? We will be working this week-end and the next. The only requirement is that you be here to work with the students. Can you supply necessary materials? If not, we will talk with the landlord and try to have him provide them."

FIVE TO SEVEN FAMILIES are thus aided during each week-end with about seven men and seven women students and several of the faculty in the work group.

At a preliminary meeting on Friday evening a major question for discussion is, "Can this be made any more than just a charity hand-out? What can be done to have everyone feel that this is a co-operative project, everyone working together and getting value from the work? How can this help people to help themselves, both students and townspeople? Above all, how can the spirit of Christ be welcomed into every part of this work camp?"

At this meeting, democratic group de

Dr. Keiter, secretary of the ULCA Board of Social Missions, has been professor of religion at Hartwick for 18 years. In 1946, heading a relief program in Finland, he helped establish work camps in Europe.

COLLEGE STUDENT AT WORK

cisions are reached concerning a beginning devotional service Saturday morning. Group agreement is reached concerning which students go to which homes. Brief instruction is given in basic work skills. A student director is selected.

ON SATURDAY after the group worship two students, a man and a woman, make the approach to each home. Every effort is made to bring the family into the work, such as asking them for old newspapers and scrubbing buckets and having tools ready for them and a place to work.

Saturday lunch is held at a professor's home, though sometimes students accept urgent invitations to lunch with the family. Work continues through the afternoon until each project (cleanup included) is finished or in shape to carry over until the next week-end. Saturday evening dinner at another professor's home is followed by a description of each

VOLUNTEERS AT WEEK-END WORK CAMP GET SOME HELP
Children of co-operating family pitch in, too

GROUP THAT RECEIVED FREEDOMS FOUNDATION AWARD
Dr. Keiter, Otto Kroeger, Miss Elva Johnson and Prof. John Decker, SCA advisor

situation by the students working there including how much the family participated, how much the student felt the work there was a hand-out. If conditions in the home seemed undesirable they discussed what can be done by law, by social work and by Christian fellowship and service both by individuals and by the church. Such discussions usually become so vigorous that their formal phase needs to be forcibly ended when the 11 P.M. time for adjournment comes.

FRIENDSHIPS begun through the work camps continue and grow. Students are often invited back to spend an evening with the family or to go fishing with them.

Students see that the families get into church activities and church school. They take the children on hikes and picnics. In one situation they put in much effort to arrange proper schooling for several children who were feebleminded.

Students of many different types from pre-theological to agnostics take part in the work camps. All seem enthusiastic. Sample student comments:

"I LEARNED MORE in this week-end than in a whole college semester."

"I've worked in steel mills but I never came to know people as I have in this work camp. The camp was such a rich experience for me I shall never forget it, and shall always be eager to sign up for the next.'"

"You never really live till you take part in a work camp."

"Perhaps in the spirit of our helping the families to help themselves, they learned that the Lord helps those who help themselves."

"Work camp taught me how much harder it is to accept help than to render it and that by showing Christian love and concern the barriers people have around their hearts can be melted away. It was to me a fulfillment of the promise, 'Give and it shall be given unto you.' "

With the start given them by the

student help, families often keep on with the work and fix up all the rooms of their homes. Their comments are significant. One woman said to her children in our presence, "When we finish here, we will have the finest room in the whole city for Christmas." Another said, while we were working together, "Last night I was ready to give up; today I'm glad to be alive."

One young woman who had five children under six years of age and whose husband had just been sent to jail for six months said to me, "I was married at fifteen and have had no chance to be with young people of my own age. Working with the students here today, it's seemed almost like heaven."

An important contribution of the work camp is to give Christian love a chance to express itself in deeds. A young Finnish woman said in this connection, "For years I had been preached at, but the only result for me had been to drive me away from Christ. I gave up my church membership. But this summer here in work camp, seeing Christianity not just in words but coming alive in action, has been for me a deep and moving experience. At last even I am beginning to have faith again." She had discovered the rewards of service.

These are some of the ways in which Christian volunteer work camps can work mightily for Christ.

✠

Look more closely at this business of fencing against weeds. The only protection against the weeds of communism is the planting and cultivation of our own garden—the faith in and the practice of our Christian democracy. This does not mean there will be no military fences. We will build fences against cows of imperialism, lest they come over and devour the garden. But we must not spend all our time building and guarding fences against the cows, else our garden will go to weeds through neglect, and there will be no continuing reason for the fence. It is the tragedy of our time that we have become a world of fence builders and that we are spending almost no time at all in the garden. Amid all this frenzy over military defenses, where is the passion for the faith and the practice of Christian democracy? Where is the concern for injustice? What has happened to our compassion for the hungry and needy millions who compose two-thirds of humanity? Where are the gardeners?

—Dwight E. Stevenson in *Faith Takes A Name* (Harper)

Education dedicated to nothing more significant than financial success is infinitely more dangerous to the American system than any Communist teacher anywhere.

—Harold B. Walker in *Upper Room on Main Street* (Harper)

Bring Beauty Into Your Life!

By RALPH W. LOEW

You can't escape from yourself, but you can choose the things that will come in and live with you

THIS IS THE STORY of a man who has the spirit needed for great living. One day he walked into an antique shop and asked permission to look around. It was an exclusive shop, frequented by people who could afford to purchase articles made rare by scarcity and age.

The visitor seemed strangely out of place because he was poorly dressed. His face had been etched by sun and rain. His hands were rough and worn. After more than half an hour he left the shop. Ten days later he returned. This time he selected a piece of very beautiful old glass and asked if he could make a deposit on it.

EACH WEEK THE MAN made a payment until at last came the day when that piece of glass was his. With much curiosity the owner of the shop engaged him in conversation to learn, if he could, the use to which the man would put his new purchase.

"I bought it for my little room. It isn't much of a home, but I bring to it, from time to time, through the years, only the best and most beautiful things. You see, that is where I live."

That haunting story, told to me by Dr. Howard Thurman, is a parable for modern living. Think of planning your interior decoration with that discriminating good taste. Jesus said, "Where your treasure is, there will your heart be also."

It is obvious that values exist in the world but most of us lack the imagination, the good taste, the persistence to bring these things into the place where we live. The glass was in the shop. This fellow had to bring it into his own home.

MOST OF US CAN'T choose all of the events which happen to us in the course of a day, but we can choose the ones that are going to come in and live with us. We just have to develop a kind of screening process which says, "This stays, and that goes."

It's one thing to bring something into your home and another to bring it into your life. For that matter, some introduction into our homes can be revolutionary enough. If you bring a new chair into the living room it may change the atmosphere of the room but life goes on pretty much the same. The meals are at the same hours, the routines are the same and the lives of everyone in the household are relatively unchanged. But bring a new baby into the home and everything is revolutionized. Every schedule, every person's attitudes and every action of the household is now centered about a new arrival in the place where we live.

Ideas are like that, too. There are many words which cross the thresholds of our minds and most of us think of them as passersby with no importance. They are here today and gone tomorrow.

As a matter of fact, we complain about the number of things, the names, the facts that we forget. However, we've learned long since that more of these ideas

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Dr. Loew is pastor of Holy Trinity Church, Buffalo, New York.

stick around than we realize. They come out sometimes to say "hello" and we're surprised to know that they've been living in our minds all of this time.

No one else lives in the place where you live. Just you alone. We can't have a healthy democracy unless we have healthy people. We can't have a country of beauty unless we have persons who develop a discriminating good taste and introduce into their total living those ideas which, like babes, grow and develop until they bring joy and strength into life.

TRY SELECTING a few good words, beautiful ideas, thoughts which can lift the meaning of the whole day. You don't have to be rich to furnish a room in good taste. You don't have to be a person of great learning to furnish a mind with wonder.

One thing is certain. You can't live in an empty house. Jesus told a wonderful story about a man who cleared his house of evil things and then left it empty.

A whole tribe of bad habits, evil ideas and wicked notions came peeping into the windows of that house and trooped in to live.

Said the Master, "That man was worse off in the end than he was in the beginning." Some notions are going to live where I live and I am determined to choose some of those ideas. For you see, that is the place where I live.

SPIRITUAL POWER is a force which history clearly teaches has been the greatest force in the development of men. Yet we have been merely playing with it and never have really studied it as we have the physical forces. Some day people will learn that material things do not bring happiness, and are of little use in making people creative and powerful. Then the scientists of the world will turn their laboratories over to the study of spiritual forces which have hardly been scratched.

—CHARLES P. STEINMETZ

Why Did This Happen to Me?

By BERNICE BROWN

A dramatic moment in a courtroom revealed that the darkest moments of life can be brightened

WHY DID THIS HAPPEN to me? That's a question many have asked or will ask sooner or later when fate delivers an unexpected blow. Such a blow often leaves one feeling desolate, alone, unprotected, without comfort or friend.

But it is not so. I know because I once heard a man ask that question at an inquest—I was present when he got his answer.

WE WERE STANDING in the foyer waiting for a coroner's jury to return with a verdict—a verdict against him.

As a newspaperwoman, I had known the man and his wife for a long time. He was respectable, successful, in the prime of life, a deeply religious man. The blow fate dealt him seemed unreasonably bitter.

He had been driving his wife to church one Sunday night. As they drove slowly through a new residential section, a small boy had darted off the curbing and directly into the path of the car.

The man had done everything possible, but nothing helped. Before the child's mother had come flying up the street in her kitchen apron, before the ambulance had arrived, the little boy was dead.

The man, who had lived quietly and completely out of the limelight, suddenly found himself page one news.

I HAD LISTENED carefully to the inquest testimony. The man was not to blame, in any way. The accident could not have been avoided and I felt sure the jury would agree with me. He was not guilty. Then why should such a thing happen to such a fine person—and of all things, while he was on his way to church? I wanted to comfort him but I could find no words, because I did not know the answer myself.

His wife came to tell us that the jury was coming in. The three of us went back into the courtroom.

The jury cleared him as I knew in my heart they would. But the haunted look did not go out of his eyes. The lines in his face did not soften. The man had not been cleared in his own heart.

The people were leaving. The man and his wife were among the last to go. They seemed to be stalling and then I saw why. Waiting for them at the door was the mother of the little boy.

THE MAN'S FACE told me that he thought it was impossible to face her. Finally his wife took his arm, gave him a gentle little shove.

When the man and the mother were face to face, the mother did the unexpected. She reached for the man's hand as she said, "I want you to know that I do not blame you. It was not your fault. You did all anyone could. I've been thinking of you all afternoon."

The man did not answer. He could not. His eyes and heart were too full.

He had his answer and those of us watching had one, too. What had happened to him was not a punishment, but a hazard of life. The sorrow and pain could not be avoided any more than the moments of joy and happiness. But the young mother, who put concern for her fellow man above her personal grief, taught us all that life in even its darkest moments is lighted by a divine spark of human brotherhood.

No one is ever alone for somewhere someone is always "thinking of us all afternoon."

ONE OF THE FINEST SENTENCES I have ever read on the subject of forgiveness is one which Mark Twain said was given to him by an inmate of an insane asylum: "Forgiveness is the fragrance the violet sheds on the heel that crushes it."

—CLARENCE E. MACARTNEY in *You Can Conquer* (Abingdon)

Mission House Dedicated in Malaya

By DOUGLAS ERICKSON

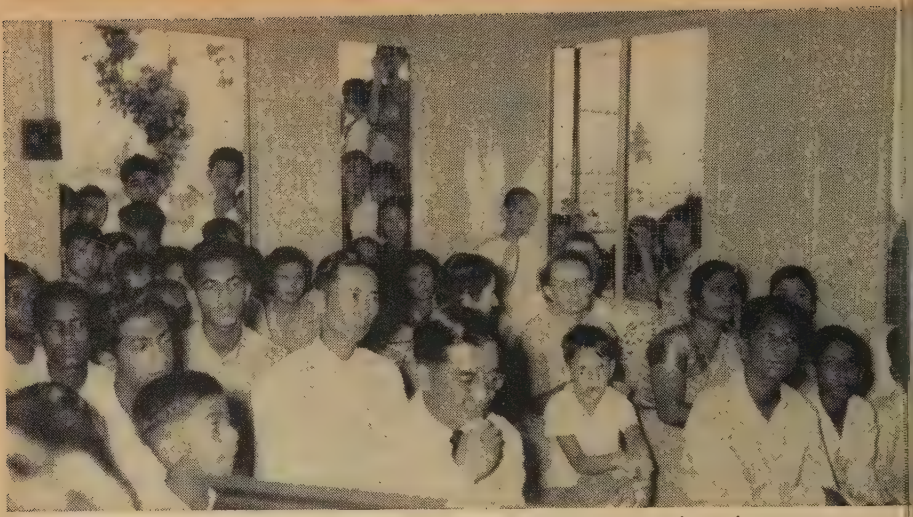
ULCA's newest field shows early evidence of progress as building in Semenyih is crowded for first service

AN IMPORTANT EVENT in the foreign mission work of the United Lutheran Church took place on May 2 of this year. The first mission building of the new ULCA mission in Malaya was dedicated at Semenyih New Village. It marked the first formal service in a promising new field. Among other things, it will enlarge the mission vocabulary of ULCA members by adding many new names . . . Semenyih . . . Hakka . . . Cheras . . . Kuala Lumpur.

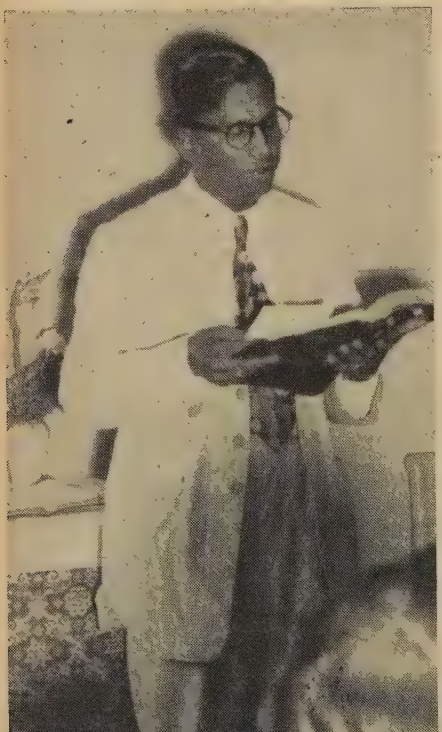
Two years ago at its Seattle convention the United Lutheran Church authorized its Board of Foreign Missions to establish a new church in Malaya. Dr. Paul Anspach was then sent by the board to the Asian land on an exploratory trip. After his return, he was called as a secretary by the board to lead the start of this new work.

In September 1953 Dr. Anspach took up residence in Kuala Lumpur, Malaya's capital city. There he was joined by the Rev. and Mrs. Douglas Erickson, former missionaries to China. Two months later Miss Clara Sullivan, another former China missionary, and Mr. and Mrs. George Frock, who serve in business and secretarial capacities, arrived. In January of this year the staff was supplemented by the arrival of the Rev. Daniel Chu,

MISSION HOUSE AT SEMENYIH
The children looked through the windows



LISTENERS ARE ATTENTIVE
Indians, Chinese, Europeans and Ame cans were represented among worshipe



REV. DEVAPRASAD READS LESSON
He serves in Tamil Church

with his wife and three sons. In Marc Evangelist Stephen Han, his wife (trained Bible woman) and four childre joined the group to complete the prese staff on the field.

IN THE NEAR FUTURE, other Chine evangelists may come from the semina at Hong Kong. Two Chinese docto now in Germany will arrive this summ to begin a medical dispensary. Mi Miriam Plitt, now serving in Liberia gain firsthand knowledge of tropical me icine, will later transfer to Malaya. Se eral German missionaries who hav worked for years in South China are al being considered for this, which will soo be an international-staffed Lutheran mi sion.

During the first few months on th field much preliminary work was nece sary, including negotiation with the go ernment and the Malayan Christia Council in the assigning of villages fo our work, securing land and buildin missionary houses. During this perio

CONGREGATION SANG IN CHINESE AND ENGLISH
They posted not only the hymn numbers, but the words as well

the missionaries were able to assist and work with the Tamil (Indian) Lutheran Church in Kuala Lumpur. There are two Tamil Lutheran churches in Malaya, with their membership scattered throughout the land.

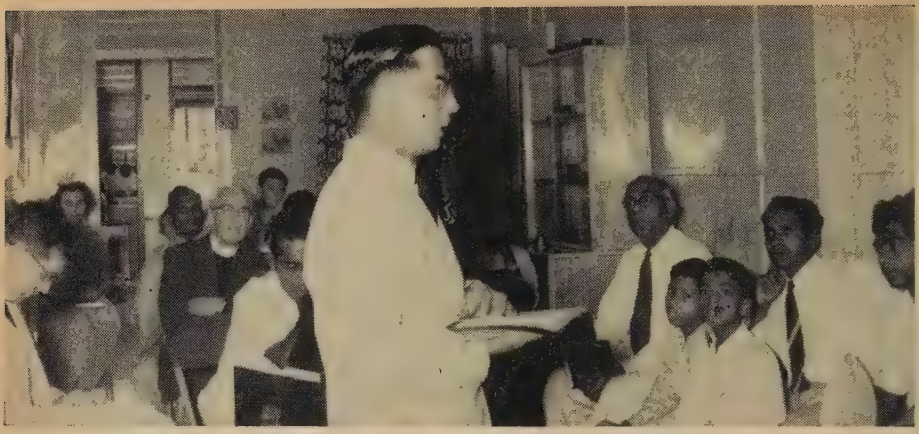
ALTHOUGH MANY opportunities were evident in a land diverse in races and languages, the first call seemed to be to the New Villages, which had been created by the government to house Chinese who fled down the peninsula to escape the Communist terror in China. The ULCA mission is now located and beginning its work in three of these villages, as well as in the Kuala Lumpur suburb of Petaling Jaya.

With the payment of 72 Malay dollars (about $24 in U.S. currency) for sweet potatoes, negotiations for our Lutheran house in Semenyih New Village were begun. The payment was made to Chinese women who had been growing sweet potatoes on the land secured for the building of the mission house.

A local contractor, Mr. Leong Kim Ling, put up the house at a cost of slightly less than $4,000 in U.S. money. The style is a slight modification of a type used in Malaya. Although the contractor was not a Christian, he took a deep interest in the work of the mission. At the dedication service he spoke, telling the villagers in Hakka (a Chinese dialect) and English that in this house they will have an unusual opportunity to learn.

CHILDREN AND YOUNG PEOPLE of the village gathered early for the dedication program on May 2. The building was crowded with worshipers and many others watched proceedings through the screened windows.

Pastor David Devaprasad of the Tamil Church in Kuala Lumpur read the scripture lesson—"for other foundation can no man lay than that is laid, which is Christ Jesus"—in the temporary chapel. This consists of the living room and dining ell of the mission house. The altar is a converted refrigerator crate



EVANGELIST STEPHEN HAN PREACHES IN CHINESE

RECEPTION FOLLOWED THE SERVICE

Dr. Anspach greets visiting Red Cross nurse. Mrs. Erickson is at right

covered with a woven Malay sarong.

Indians, Chinese, Europeans and Americans formed the congregation at the dedication service. Evangelist Stephen Han, who will be in charge of the new work in the village of Cheras, preached in the Hakka tongue. Hymns like "The Church's One Foundation" and "What a Friend We Have in Jesus" were sung by the congregation in Chinese and English, with Pastor Erickson leading the singing.

After the service, refreshments were served in the covered car-port of the mission house. Guests from neighboring villages attended, as well as members of the mission staff and potential members of the newly established mission church.

THE IMPORTANT YEARS

By VIOLA L. SCOTT

At what age is it most important to teach a child religion? An old schoolman finds a good answer

FRANK KOENIG sat in his car across the street from P. S. 42. It was rather early for even the principal of the school to be arriving. Dawn was still a rosy glow in the east and the early morning sun was tinting the ancient, cream-colored bricks with a vibrant glow.

The old school building was doomed, and Frank felt as if he were attending a wake. His eyes followed the deep ugly gashes in the graveled playyard where some of the big wrecking machinery had rolled up the embankment and around to the rear yesterday afternoon. As Frank walked across the street he glanced at the bell tower above the front door. He wondered idly what the school board would do with the old bell. It still had a wonderful tone.

THERE WAS NO HINT of "death" in the quiet, clean corridors. Old Jim, who had been the school's caretaker for almost as long as Frank had been principal, had scrubbed the old, wide-boarded floor until the planks were creamy white. No waxed floors for Old Jim.

"What!" Jim had exclaimed, when an order came through directing that all school floors were to be waxed once a week. "And have those little kids slipping and breaking their bones? No sirree. I'll scrub twice a week if necessary, but no wax."

Frank paused for a moment at the kindergarten door. This room had always been a pleasure to him. The children were always happy and eager to show him a new game they had learned, or their growing Indian village in the sandbox under the windows. Frank thoughtfully ran his forefinger across the teacher's name on the card outside the door—Fanny McIntyre. The name described her exactly—old-fashioned, with a warm Irish heart and a temper. But how the children loved her! Fanny was giving up teaching. She had chosen to retire rather than move on to another school.

FRANK HAD BEEN given the same choice—retire now, at the minimum age, or take a position as assistant principal and teacher at Lincoln High, the disciplinary "hot spot" of Tarryton's school system. Frank had delayed giving his final answer. His field was really the elementary school. He wasn't too sure he could handle discipline among teen-age boys.

He lounged in the doorway of grade four. His glance went toward a broken window pane. That little accident had happened only yesterday. He smiled as he remembered how terrified Donnie Barrows had been when he was called to the principal's office. He had sneaked from the cloakroom and tried to slip out the side door. Old Jim had seen him, though, and he brought the lad upstairs and stood by him as Donnie tearfully explained that he hadn't meant to knock such a hard homer smack through the window.

"You should see Donnie's pitchin' form," Jim had exclaimed proudly. "Best all-round player on the team. I think

you oughta write to George Syzmanski about him." George was in big-league baseball now. He had been one of Frank's pupils, and one of his most troublesome.

Frank went quietly up the steps toward the second floor. Each step had been worn smooth and thin at the center. It took a lot of childish feet to wear a board down to the nub like that.

THE PRINCIPAL'S OFFICE was at the head of the stairs, right under the bell tower. Frank remembered how quickly he had instituted "principal's inspection of the playground" during the five-minute periods of clanging metal. No bats in that belfry, he thought whimsically.

He sat down in the old, high-backed swivel chair. He liked this sunny cubby-hole of a room with windows on three sides. Here in his desk and in the files were the heartbeats of his life—records for each of the children from kindergarten through eighth grade. Those were important years in a young person's life. He hoped he had made them good years for the children. Sociologists classed them as the "learning period" of human beings.

But what about the years that followed, when the young people had to put into practice what they had learned? They surely needed guidance then, too. The job wasn't done until they were full-fledged world citizens.

FRANK IDLY DRUMMED his fingers on the top of his desk. What about that resignation of his? Would he hand it in now, or ought he to take the new position? It would be a difficult change. Perhaps his teaching methods were not up-to-date. And there was this controversy in the schools now about teaching religion. Feelings on the subject were running pretty high in Tarryton.

Frank looked up at the blue sky, brightly flooded now with sunshine. How could one teach character, he wondered, without teaching religion? America lived by Christian standards even if some people refused to acknowledge Christianity.

Slowly Frank swung back and forth in his swivel chair, his elbows resting on the arms, and his fingers loosely clasped together as if in prayer. Could he work under Harold Wilson, the principal of Lincoln High? He was on the side of the "no-religion-in-the-school" educators. Maybe that was why Lincoln High had such a discipline problem, and why their football players were the meanest and most despised in the city.

There was a bright spot on the dusty wall above the desk. Frank's eyes moved up to it as they had done thousands of times in the years he had sat here. The picture of Jesus was gone from there now, packed away with his books and papers, but the comfort and strength it had always given him were still there. With the shining spot to remind him, one didn't need to see the face of Jesus to know He was present.

THE SUN HAD MOVED around and Frank automatically arose to pull the frayed green shade into place. He stood at the window, the cord in his hand, and stared out across the playground and the street, absently noting the neat little bungalows, and the one still-vacant lot be-

tween the Hunt's and the Fischer's.

For some unknown reason the phrase "undercover Christianity" popped into his mind. He smiled at his own fanciful thinking, but the idea made him pause. People could drive Christianity underground, but the brightness would still be there to light the dark places. And a man could *live* Christianity so well that even those who would stop their ears to its teachings would feel the impact of it in their lives—in their actions, in what they thought, in what they believed.

Frank drew the shade into place. He looked at the bright spot above his desk. It was still there, in spite of the darkness. He drew a large envelope from his breast pocket and methodically tore it into several pieces. One fell to the floor. Frank picked it up and tossed it into the wastebasket. The torn bit said, "Enclosed is my resignation."

MIRACLE ON THE MOUNTAINSIDE

By MAGDALENE LENTZ

The boy had only five small barley loaves and two fishes, but when he gave them away something wonderful happened

THE BOY WADED OUT into the waters of Galilee and swirled the end of a net about. It was hot, and the light of the sun lay on the waters as on shattered glass. The boy's face burned and his tired eyes smarted. He was ready to give up in disappointment. But like a miracle, the silver sheen of two perch moved into the dirty web. He cast a few more times, then waded ashore with his catch.

On the beach the boy found remains of a recent fire which he stirred back into flame. He prepared his fish and laid them on stones over the coals. Although the pleasant aroma of the fish frying made his mouth water, years of frugality and training made him place them carefully in his basket with his barley loaves. He took a single barley loaf from the half-dozen there.

As he watched the fishing boats gliding by, he munched the loaf thoughtfully. The shouts of the rough crews came in with the wind. If only he could fish with them. Angry tears filled his eyes. At least he would never go back home!

The boy remembered with old bitterness the other time he had run away. The smart and sting of his father slapping his face could bring him close to tears even now. He had not forgotten his father's words.

"You ingrate, good for nothing but to eat. I had more to expect from an eldest son, someone to help me with the burden of so many mouths to feed. You shall not eat for a whole week because you have wasted this day, my time and yours."

The boy recalled even now the awful pangs and growling of his insides throughout that week, when he had nibbled only the crumbs left from the barley loaves he sold. This morning he had come away with the six fresh barley loaves to sell. They must last him the long journey to Jerusalem. Now he had two fish also. He smiled. Luck was surely with him this time.

He watched the increasing current of

humanity flowing by. Tomorrow, perhaps, he could join and make himself a part of these caravans going down to Jerusalem for the Passover. Then he saw in the distance a man who looked very much like his father, and the boy scampered up the hillside. He sat there warily behind a rock for a long time. At last, his senses dulled by the sun and the long walk, he fell asleep.

A voice woke the boy. He started up and looked about in bewilderment. The mountainside was covered with a great throng of people. The eyes of all were directed to a man seated near the hilltop. The boy looked up and met the man's eyes. There was a smile in those eyes.

Yet after a while the boy had a strange uneasy feeling, as if this man had guessed him to be a runaway. He felt frightened. He moved down quietly until he reached the beach again.

A SMALL DORY was anchored there now. Perhaps, here was a chance to slip into the boat while everyone was watching the stranger.

"Ayah, lad, what are you doing there?" asked a man's voice.

The boy felt his knees quake. He turned fearful eyes to a bronzed young fisherman.

"I was just looking at the boat," the boy mumbled. But the expected blow did not fall. The face of the man was very gentle, the boy now saw.

"What have you there?" asked the man.

The boy looked down at his basket. "Some loaves I brought with me and two fish. I caught them." He saw that the man believed him and did not think he had taken them from the boat.

"You had better luck than we, we've not taken a fish today." The man took his hand. "Come with me and let us go and hear what Jesus is saying."

THEY SAT down beside a man addressed as Philip, who stared at the boy with mild curiosity. But after a while, the boy forgot Philip, forgot all the people round about him, and he sat as if alone listening as Jesus spoke. Some things the boy did not quite understand, and yet he understood in a way his heart only knew. He felt warm and wonderful inside.

The sun was slanting downward when Jesus got up and looked about. Philip went to him and after a moment beckoned to the boy's new friend.

"Andrew," Philip said. "Jesus is concerned about the people. Where are we to buy food for so many?"

Almost before he realized what he was doing, the boy found himself saying, "I have five barley loaves and a few fishes."

Strangely enough Andrew took up his words and went back to speak to Jesus. Then he returned and took the loaves and the fish from the boy. After Jesus had offered a prayer, Andrew, Philip and some other men distributed the food. It took a long time, and no sooner had they finished when Jesus told them to gather up the broken pieces that were left over, so that nothing was lost. In no time at all they had filled a dozen baskets with the leftover pieces of the five barley loaves!

THE BOY SAT THERE in wonderment. All the gnawing pangs of hunger he had ever felt seemed to have been stilled within him. As he looked around, he saw his father at the bottom of the hill, seated among the others. Their eyes met and the boy stood up and slowly walked toward his father. As he drew near, he saw on his father's face a strange new look. Things would be different now, he knew.

DISTURBING FEELING

THE INTENSE HEAT hadn't improved our tempers. For the last two or three miles there had been continual bickering from the back seat.

Dan pulled off the concrete in a graveled stretch. "O.K., Pete, suppose you come up here with us. There seem to be too many voices back there."

"I wasn't doing anything!"

"Maybe not. There just seems to be too much excitement. Come on, fellow."

PETE CAME. But not very graciously. He kicked up the gravel irritably as he moved from one door to the other. "Everything is always my fault."

I smiled at him and gave him a little love pat. There was no use explaining that in family friction he does seem to be the common denominator. The girls are far enough apart in age not to quarrel often, but they are both close enough to him to give off sparks.

As the cars whizzed past on the highway, Dan leaned out the window to find a break in the traffic. "Switch on the radio, Pete. We may get the baseball game." I controlled my inner protest in the interest of peace. Sports announcers always annoy me but they are better than quarrelsomeness.

The "long week-end" has seemed very long to me. Since we are taking our vacation later, we decided this was a good time to visit relatives—always a trying experience when you take children. Karen adapted herself very well, but the other two were a handful.

PETE WAS FRESH when you wanted him to fade into the background and shy when you wanted him to speak up like a little gentleman. Susie had unexpected spurts of showing off and insisting on her own way which Karen felt called upon to curb by very direct methods. Several times, in fact, I found myself doing the same thing, to my embarrassment, for if there is anything less attractive than a woman's voice shrilling at her children, I can't think at the moment what it is.

I had lots of time to think as the ball game vibrated around us. Pete was listening attentively, though I couldn't be sure whether he understood everything or was merely imitating Dan. Karen and Susie had settled down to counting the animals we passed. I gazed at the scenery.

It seemed like a long time since I had been quite inside myself. I had a lot of thinking to catch up on. For the last few days it seemed to me I'd just been acting without thinking, just doing what had to be done from moment to moment. Perhaps it was what God wanted me to do, but if so that was just because habit carried me along in that direction. Maybe I'm a slow-poke, but it's a happier feeling to have enough time to refer things to Him as I go along. Oh, not exactly asking for guidance every time I go to dry a dish, but often enough through the day that I feel good inside.

SOMETIMES IT IS HARD to find a time to be quiet very long at a stretch. I haven't been very successful in doing

much private Bible study, but there are always times during the day when I can pause for a moment of prayer about this or that. It still sends shivers up my spine when I think of the afternoon I was looking after little Joey Conworthy and I couldn't do a thing with that poor baby. I stopped trying to figure out what was wrong and just turned my thoughts to the bigness and lovingness of God. The baby stopped crying as though I'd flipped a switch. Perhaps he just felt the tension go out of me. Whatever it was, I had the feeling that God was close.

IN THE SECRET little world where I was thinking as we sped down the glaring highway, I smiled to myself. If that always worked, we could have some lazy mothers and some neglected babies. Most of the time, they yell because they have a real complaint against the world and the grown-up looking after them had better figure it out—or else. But they are human and sometimes they are hysterical just because they feel unloved or insecure or afraid, poor tykes.

But in the hubbub of the recent past I have been pretty perfunctory about my prayers. First, there was the closing of vacation school the night before we left. That meant a lot of confusion about clothes. The leaders had suggested that the children not get dressed up especially, but some of the children elected to ignore the advice and that started a fashion race that began to assume atomic proportions until Mrs. Lightman and I stepped in and called some of the other mothers and got co-operation in keeping things simple. Then each of our youngsters had something to do in the closing service.

As I had feared, Mrs. Danzig had misused the course and turned what should have been free, spontaneous expression into a series of set recitations. When Pete and Karen were saying th beautiful words from John 15 about love Dan whispered, "They look like model for an old-fashioned photographer. A they need is a vice for each of thei heads." However, they learned the word letter perfect, insisting on my hearin them over and over.

The next day they were too excited an keyed up to live with. If we hadn't tol the family we were coming, I'd have can celled the trip. As it was, we had to go and was that ride a nightmare! And th arrival was worse! The clan had gath ered from far and near. The childre were quite carried away with the excite ment. I could cheerfully have shut al three in a closet. That would have bee a good time to ask for special strength but I must admit it never occurred to me

Even church was not exactly refresh ing. The heat came down over us like a blanket. Susie maneuvered herself into a pew with a cousin her own age where the pair of them were tantalizingly be yond my reach. I have no recollectio of the sermon. I don't even know wha the gospel and epistle were.

AFTER THE BIG family dinner and th monkey-shines with the rest of th younger generation all afternoon an evening, our children were mercifully played out by bedtime. They slept like logs till we wakened them this morning

Oh, I suppose I'm glad we went. Fam ily ties have to be strengthened. You couldn't exactly call it a Lost Weekend However, I can't help wishing it ha been different. We are all Christians rather "active" Christians, but except fo attendance at the church service on Sun day morning, there was nothing specially Christian about our get-together. Perhaps if I had gone in a little different spiri I wouldn't have the disturbing feelin that I need forgiveness and a fresh start

KNOW THE BIBLE

A Series of Comparisons of the King James and RSV Translations of the Bible

By RALPH D. HEIM

Read THE ACTS 20:17-38

THE REVISED STANDARD VERSION is a more intimate Bible. This is to say that a reader or hearer can come closer through its pages to man and God. This can be the path to a more complete and profound Christian experience.

One means by which this value is made available is the use of more familiar pronouns. Already in this printed passage "you" had been used instead of "ye" in most cases, but now it appears throughout. Other changes of language, too, work the same effect of greater intimacy. Some of the spelling is more familiar. The sentence construction is more normal. All in all, many obsolete and somewhat puzzling forms of expression have been replaced.

PAUL IS RETURNING to Palestine from Greece, concluding his third missionary journey. In particular, he is hurrying to Jerusalem for the Pentecost of A.D. 56. But when he arrives there he will be arrested and later sent to Rome for trial by the imperial court. It will end with his martyrdom just outside Rome's walls. En route Paul is trying to advise and encourage his mission congregations.

Ephesus in Asia Minor was an important center. Paul had fought long and hard to establish a Christian Church there. Now its elders are meeting him for a moment on the beach at nearby Miletus. They will, indeed, see his face no more.

(Revised Standard Version)

And now, behold, I am going to Jerusalem, bound in the Spirit, not knowing what shall befall me there; except that the Holy Spirit testifies to me in every city that imprisonment and afflictions await me. But I do not account my life of any value nor as precious to myself, if only I may accomplish my course and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God. And now, behold, I know that all you among whom I have gone about preaching the kingdom will see my face no more. Therefore I testify to you this day that I am innocent of the blood of all of you, for I did not shrink from declaring to you the whole counsel of God. Take heed to yourselves and to all the flock, in which the Holy Spirit has made you guardians, to feed the church of the Lord which he obtained with his own blood. I know that after my departure fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise men speaking perverse things, to draw away the disciples after them. Therefore be alert, remembering that for three years I did not cease night or day to admonish every one with tears. And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified. Acts 20:22-32

Now we can read the story as if we had been there. You can hear the heartbeat of this pastor and share the tears of the elders to whom he is saying this fond and earnest farewell. It wrings the heart while it lifts the soul.

AS FOR PAUL himself, he will go on to martyrdom purposefully but sweetly and nobly. As for the people, you know that Paul loved them and yearned for the welfare of their church. Scarcely anywhere else can we understand how fully Saul, the murderer of Christians, has become Paul, the man of Christian love.

Personal Problem Clinic

Drifting

QUESTION: Mabel was brought up in the church. In her high-school days she had very few dates and I thought she wasn't interested in boys. But in her senior year she met a young chap who swept her off her feet. He had dropped out of a nearby high school and took a job in a foundry. After a concentrated courtship of three months they eloped.

The couple have been living in a town thirty-three miles from home, close to Gene's work. They have now been married almost two years and in that time they have attended church only twice, and that in their community. Gene is not much interested in church—just like his family. Mabel gives in to him on everything. I wish they could be brought back into the church.

REPLY: An elopement is far from an ideal way to start married life. But many such beginnings develop into good marriages, though the couple loses something in the process. Two years is not a long time—not long enough for judgment on the marriage and home. Patience on your part is needed.

Since these young people are settled in a new community, that is where they ought to become church members and serve. Get in contact with the pastor in that town, or ask your own pastor to do so, suggest that the local pastor call on them and have a few young couples visit them and invite them to the church services, Sunday school, and social occasions. If they do not respond to all, take it easy and wait, while you pray.

It is likely that since Mabel's background is that of the church she will sooner or later want to express her presently hidden or neglected interest. It will probably be the part of prudence that you say little or nothing about it. The couple are on their own and they will probably respond better to approaches from others, especially people of their own age.

Retiring

QUESTION: Betty is twelve. She has ne been a strong girl, and in the past few ye she has become more and more hesit about doing various things which seem n ural and easy for many girls. She is v easily embarrassed and wants to spend m of her time alone. She reads a great deal perhaps excessively—and seems to be in meditative mood when she is not readi Her favorite books are of a rather seri nature. She rarely seeks the company other girls.

REPLY: Personalities differ a great de Some young people, as well as older on are more out-going than others. Oth are naturally quiet and less aggressi But the description you give—all too br —indicates a too retiring attitude.

It is likely that Betty can pull out this condition. She is probably of natu retiring disposition. The strength of t social urge varies a great deal from pe son to person.

1) Make sure that she is all rig physically by having a check-up. Get a vice on diet and be certain that she h what she needs. See to it also that s has a reasonable alternation of activ and quiet.

2) Contrive to draw her into particip tion in the various chores about the hou and so manage them that she comes o with some recognition of excellence one or more things she does.

3) Read some attractive books t gether, and ask her to read some parts the rest of the family.

4) Encourage her to make up litt plays and to act out the more aggressi parts. It would be fine for her to invi to the house some other girls and bo and have them take part in these lit dramas. They could alternate the rol

Other activities may be planned join with Betty. Such a plan has worked numerous cases. It is worth a serio and patient trial. —EARL S. RUDISILL

Spring Fiction

Novelists—in response to strong demand for stories centered in religious experi-nce—have produced an unusual quantity of such books in the last few years. This rend shows no signs of slackening in the spring books of 1954. Best of the books s a translation from German, *Missa Sine Nomine*, describing a soul's regeneration in he postwar world. Most popular of the new books is *The Song of Ruth*, which began limbing up the best-seller lists soon after publication.

Missa Sine Nomine. By Ernst Wiechert. Translated from the German by Marie Heynemann nd Margery B. Ledward. British Book Centre. 314 pages. $3.50.

Many books have been written about World War II and its shattering impact on both ndividuals and masses, but nearly all of them have interpreted the theme through the eyes f the Allied victors. In Ernst Wiechert's novel, the theme is viewed through the eyes of he defeated.

It is a story of the postwar era in North Germany, and of the moral and spiritual re-eneration of a sensitive young nobleman vho has survived four years in a Nazi con-entration camp. Amadeus Liljecrona had een down in the pit of human degradation nd cruelty. Death, the author says, had touched him between the shoulders," and vhen he returned to the family estate which e shared with his brothers, his essentially efined and delicate nature appeared to ave been warped and wounded beyond epair.

Toward the Nazi thugs of his own land vho had dispossessed and abused him, and ne American troops who at war's end were ccupying his baronial castle, Amadeus was npartially embittered. It was war itself nat he hated, the perpetrators of war that e despised. What worried him most was ne problem of how to lose his bitterness, ow to regain his sanity, how to reacquire mple human charitableness.

To a lesser degree these problems were nared by his brothers, for they too had ired badly in the war years. But Amadeus the central character; in him the most artling form of regeneration takes place. artly it was the therapy of nature that ealed his scars; partly it was in the rescue f Barbara, the forester's daughter, from ne clutches of a crazed fugitive storm ooper, that he found his cure.

Wiechert has written a profoundly re-gious novel that cannot fail to stir the thoughtful reader. It has an almost allegorical quality, sustained by the liberal use of symbolism in serene and pastoral settings. For his preachments on Christian love and ethics, the author uses his characters as mouthpieces again and again—but the characters remain vital and valid in themselves. The narrative style is a lyrical prose that frequently boils over into something like sentimentality, but more than compensating for this flaw are many solid paragraphs of real beauty.

"Mass Without Name" is a tender, compassionate soul-searching story, handled with rare delicacy and insight.

GEORGE H. STRALEY

Not by the Door. By James B. Hall. Random House. 249 pages. $3.

This isn't a book to inspire anyone with respect for the clergy. It takes the lid off of a young fellow during his first year as minister of St. John's Church (Episcopal) in a southwestern Ohio town. It also exposes to pitiless view his wife and an assortment of members of the congregation.

At the end of the year the Rev. Howard Marcham is about to be called to a fat parish in Cincinnati, and seems likely—according to the author's estimate—to end up by being a bishop. The reader is given sufficient

background about the central characters to know in a general way how they came to be as they are.

The author seems to be getting some sort of violent distaste for the clergy out of his system. My guess is that he is a clergyman's son (probably not Episcopal), who has deep resentment about his own childhood. Otherwise it's hard to figure why he would invest his rather considerable literary skill on such an uncongenial theme.

A generous sprinkling of *Here to Eternity* language through the book will not commend it to conventional church people. At least the book seemed good enough to The New York *Times Book Review* to rate a column review (April 11).

"Not by the Door" is of course a phrase picked up from John X ("He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber"). G. E. R.

The Song of Ruth. By Frank G. Slaughter. Doubleday. 317 pages. $3.75.

A number of adventures have been devised for Ruth and Boaz before their romance of the biblical narrative, in this swift-moving but unprofound story.

Ruth was a priestess of Chemosh, and Boaz a Hebrew military leader, when they first met by the Jordan at the very spot where (improbably) Naomi and her family were crossing over to dwell in the land of Moab. Later in Moab, when Ruth was married to Naomi's son, Boaz turned up again to share some of their hair-raising escapades, in the last of which Ruth's husband was slain by government soldiers.

By the time Ruth and Boaz met in the grainfield back in Judah, they were fellow adventurers. But how could they marry in the face of scheming kin, war with Moab, and the prejudice of the townsfolk? The author keeps us reading to the end in spite of contrived plot, conversation, and characters.

Some helpful insight into customs of the day may be had, supposing the author's research to be accurate. However, when he makes Israelite antipathy for Ruth a prominent factor in his story, he ignores Bo recorded biblical speech: "All the city my people doth know that thou art a v tuous woman." FRANCES SWARBRICK *Dubuque, Iowa*

The Darkness. By Evan John. Putnam's. 2 pages. $3.50.

The author chose a difficult way to t the story of the crucifixion and resurre tion. He has invented a series of 67 doc ments, beginning with a "Security Repo made to Pontius Pilate April 28 in the ye 31, stating that "yesterday's execution h had the desired effect." More reports fr spies and counterspies, letters of Pila Pilate's wife, Herod, transcript of a heari conducted by the Sanhedrin, reflect the gra ually spreading rumors that Jesus of Na areth had risen from the dead and appea to his disciples.

Purpose of the book is to portray t Good Friday and Easter events as they a peared to unbelievers. This explains t title, *The Darkness,* based on John's sayi "The light shines in the darkness, and t darkness could not understand it." String together disjointed documents is no way produce an exciting story. This book w probably not appeal to a large company readers, but at least it's drastically differe from the innumerable crucifixion narrativ such as *The Robe.*

Beyond the Hungry Country. By Louise Stinetorf. Lippincott. 352 pages. $3.50.

In this novel of the Belgian Congo and woman medical missionary, the author n only tells a fascinating story and tells well, but enunciates some refreshing vie on missionaries and their work which w enlighten many a reader. Herself a form Quaker missionary, Louis Stinetorf has timate personal knowledge of Africa.

This is a far-above-average book of kind. It is a mature novel, with an excelle plot and all the agreeable elements of go fiction, written in the same accomplish style that made Mrs. Stinetorf's *Wh Witch Doctor* a memorable best-seller.

——OVERSEAS——

Liquor Laws Changed By Swedish Parliament

SWEDEN: Molle. June 20.—LAST MONTH the Swedish Parliament voted to change the system of alcohol legislation that has been used for more than 20 years. There will be no passbooks any longer. Every Swede above 21 will be free to buy liquors without restrictions, though the state will keep the selling monopoly and local councils will get the right to prohibit abusers from buying. In restaurants liquor will be served with fewer restrictions than formerly.

This decision was the result of long discussions. In THE LUTHERAN, Nov. 25, 1953, I wrote of the reports of a temperance committee which had been working from 1944 to 1952. The remarkable fact was that both temperance people and others were united in their opposition to the passbook system. It was found that the costly passbook system had not achieved the intended purpose of making liquors unavailable to abusers but had caused unnecessary trouble for ordinary people. Some might even have been tempted to buy more than they would have done without passbook restrictions. Consequently the passbook did not find many supporters when the Parliament finally voted.

GREATER FREEDOM about alcohol involves greater responsibility. To educate Swedes to a higher degree of responsibility, the state will spend more money for study and information, and give more money to athletic organizations which can give youth better occupations than drinking. Local temperance councils will get greater resources, too.

Prices of strong liquors were recently raised. This decision, however, was made primarily to give the state higher revenue, rather than discourage sales.

The new legislation will be effective from Oct. 1, 1955. It is expected that this date will start a wave of drinking owing to the new freedom in purchasing liquors, but that then a higher sense of responsibility, with consequent moderation, will take its place.

In Parliament the temperance movements were criticized for their inconsistencies. They were now in favor of the new legislation which emphasized freedom and responsibility, but their traditional policy has been to advocate pledges of teetotalism, not individual freedom of responsible drinking. The temperance movements are not giving clear signals in the present situation and they are losing strength.

WHEN THE temperance movement in Sweden started more than 100 years ago, pastors and church people were pioneers. But in the latter half of the 19th century church and temperance movements drifted apart. Nowadays temperance societies are often rather secularized. Most church people prefer freedom with responsibility without any temperance pledges, but so far temperance people have criticized moderationists just as sharply as abusers. Free-church revivalism has been connected with temperance movements, however, but even there teetotalism is decreasing.

Last month a new organization was created, with Bishop Bjorkquist as its president, to work for sobriety on a moderationist basis. It is not yet clear how this new organization will work, but certainly its basis and its goal coincide with the thoughts of most Swedish church people. —STEN RODHE

CANADA SYNOD

St. Matthew's Church, Kitchener, June 15-17

Reported by NORMAN E. BERNER

"THE NEXT PHASE of ecclesiastical history in North America belongs to the Lutherans," Dr. F. Eppling Reinartz, United Lutheran Church secretary, told the 92nd convention of the Canada Synod. Evidently the synod agreed with him, for it took five forward steps.

1. A budget of nearly $300.000 was adopted. Per capita apportionment was raised by $2 to $11.75 per communicant. (Proposal to go on the grace system will be studied another year.) Synod's needs for 1955 were estimated at $150,000. The ULCA will get one-third of monthly receipts, plus everything after the amount for synod has been reached.

2. After debate and delay at two previous conventions, the $100,000 home mission extension fund appeal was approved—without a dissenting vote. The campaign gets going on Nov. 1 under a full-time director yet to be named. The fund will relieve the pressure on the current budget for the buying of lots for future missions and for emergency loans. Bonds in $100, $500, and $1,000 denominations are being sold to further augment the fund.

3. Also without dissenting vote the synod approved the calling of an assistant to the president. His primary task will be home missions. Five new congregations were received into membership, and another ten missions could be started at once if men and money were ready.

The need for an assistant to the president was emphasized when an announcement was made of an amendment to the constitution limiting (!) synod's territory to "the provinces of Ontario and Quebec, and Labrador." The total area is over a million square miles—four times the size of Texa

4. The four immigration centers at Mo treal, Hamilton, Toronto, and Windsor wi be continued. To augment an anticipate grant from the Board of Social Missions fo the 1955 work, synod wrote $8,000 into th budget. Mrs. Edith Pauley, herself a "Ne Canadian," outlined the problems of co ducting the Toronto office, of which she director.

"There isn't too much charity in Canada immigration policy," said the Rev. C. D Monk, executive secretary of Canadian Lu theran World Relief, as he noted that hi agency had assisted 4,540 migrants to Can ada in 1953. CLWR's program, he said was geared to move or reunite families—a point which government schemes seemed t overlook. Quoting from official figures fo the first three months of 1954 he called at tention to the fact that Irish and Italian im migration had doubled, while German fig ures were down 10 per cent.

5. Plans are now complete for entertain ing the ULCA in Toronto in October, th synod was told. All congregations wer urged to contribute to the expense of play ing host and were urged to send their pas tors to the sessions. Biggest item of enter tainment will be the United Lutheran rall on Sunday, Oct. 10. Two special trains wil move the whole convention to Kitchener Waterloo for church services, Sunda Thanksgiving dinner in Lutheran homes and the rally in the Memorial Auditorium at which Dr. Paul Empie will speak.

A TOUR OF WATERLOO COLLEGE gave dele gates a chance to see the almost complete administration building. They were de lighted when President J. G. Hagey an nounced that the $126,000 deficit would no be sought from synod, but from busines concerns and individuals. Treasurer Car Dare showed charts indicating that enroll ment is at an all-time high, but only 25 pe cent Lutheran. It is estimated that eac Lutheran college student costs the church $538 a year, each seminary student, $1,183

The synod's only foreign missionary, Leon 'schick, home on furlough from India, 'arned that, because of restrictions on mis- onaries to that country "the situation will time become desperate." Fortunately, 'anadians are not barred from India, which a member of the British Commonwealth. nowing this, the Board of Foreign Mis- ons has issued an appeal to Canadian astors to consider calls to India. It was arned that the Rev. Fred Neudoerffer, Montreal, would probably be called by the oard as secretary for India.

Erich Schultz has the distinction of being ne first son of a graduate of Waterloo Semi- ary to enter the ministry. He was ordained ith Norman Lange and Godfrey Oelsner.

Perhaps it was determination not to hag- le over reports and recommendations, per- aps it was the efficient facilities provided y Dr. John Schmieder and his church, per- aps it was President Jacobi's judicious use f the gavel: synod adjourned half a day head of schedule.

ULCA CONVENTION DELEGATES

Pastors: G. F. Durst, P. W. H. Eydt, F. W. Haak, A. G. Jacobi, A. B. Little, F. C. Mueller, . H. Peters, John Schmieder.

Laymen: Milton Ahrens, Carl Dare, Herbert Huehn, Leonard Kraft, Ray Kundinger, Howard tiver, Harry Stockfish, C. N. Weber.

SYNOD OF NEW YORK AND NEW ENGLAND

Johnson City, N. Y., June 14-17

Reported by CHRISTIAN P. JENSEN

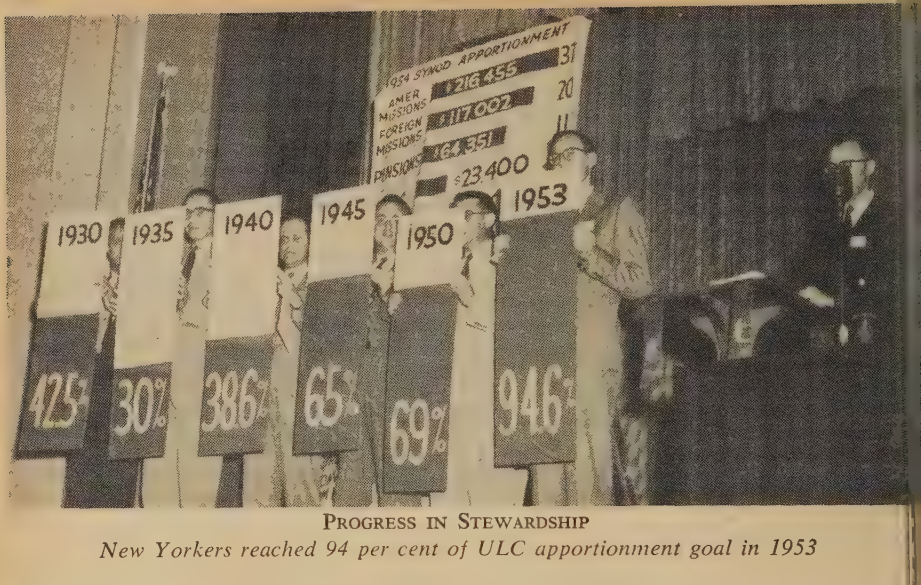
HOURS OF DEBATE were spent on a proposal to decentralize synodical administration by establishing six districts, giving each much of the authority now reserved for the synod itself. The plan, presented by a special committee on organization of synod, now goes to the conferences and congregations for discussion. Definite action will be expected at next year's synod convention.

Although this reorganization is pending, the synod voted this year to accede to the wishes of the Western Conference and divide it into a Buffalo and a Rochester conference.

THE SYNOD celebrated its 25th anniversary under unusual circumstances. Business sessions were held in the large recreation hall of the Endicott-Johnson corporation. The communion and ordination services were in nearby Johnson Memorial Methodist Church. A Baptist and a Roman Catholic church donated the use of parking lots.

PLANNING REORGANIZATION

President Knubel and others proposed new districting of synod



PROGRESS IN STEWARDSHIP

New Yorkers reached 94 per cent of ULC apportionment goal in 1953

About 1,000 were present at the anniversary banquet, with Dr. William Stackel of Rochester as toastmaster. Dr. Franklin Clark Fry, president of the United Lutheran Church in America, was the speaker, characterizing the Lutheran Church as a world ecumenical church, and commending the synod on its marked progress and vigorous life.

A budget of over one million dollars was adopted, providing for increases in salary for elected officers, and Hartwick and Wagner College and the Philadelphia Seminary each to receive an increase of $7,000. The per capita apportionment will be $11.30.

DR. FREDERICK R. KNUBEL was re-elected to a third five-year term as president. Mr. Ernst S. Erickson was re-elected treasurer. Synod voted to place its Ministerial Education Fund, Mt. Airy Professorship Fund, Martin Luther Kling Memorial Fund, and Samuel Trexler Fellowship Fund in the Common Investing Fund of the ULCA to the amount of about $180,000.

An increasing number of women are sent as delegates to the synod convention. This year, of the 171 lay delegates, 15 were women. Two women will be part of the New York Synod delegation to Toronto.

The following were ordained by Pres dent Knubel: Donald A. Ebel, Harold Harter, F. Leland Ingalls, Jr., Theodore Leidenfrost, Howard M. Norris, Herbe E. A. Patzelt, Thomas W. Samuelson, Ralp W. Storm, David L. Vogel, Erich W. Walde and Theodore W. Warren. The ordinatio sermon was preached by the Rev. Herbe A. Bosch.

Seven congregations were received int synod during the year: St. Mark's, Bal winsville; St. Timothy, Grand Island; Goo Shepherd, Rochester; Polish Church of th Holy Trinity, New York City; Christ La vian, Syracuse; The Cross, Latvian, Roch ester; St. Luke's, Sidney, New York. Ou Saviour's, Hungarian, New York City, an Messiah, Lewiston, N. Y.

The Rev. Dr. John Rilling presented in forceful manner the forward-going progres of the ULCA. The chaplain for the conven tion was the Rev. Dorr E. Fritts.

Two new books made their appearanc at this 25th anniversary session, *Sword o the Spirit* by Dr. Edmund Devol (a biog raphy of Dr. Samuel Trexler, the first presi dent of the synod), and the *History of th Synod* (1786-1860) by Dr. Harry J. Kreide

(*Continued on page 44*)

DITOR. Inauguration Day for new book editor of the Muhlenberg Press, Dr. H. T. ehmann, came this month in the chapel of the United Lutheran Publication House, hiladelphia. Dr. Lehmann (center) who joined the staff Jan. 1, was installed in office by he vice president of the Board of Publication, Dr. Russell D. Snyder (right). The board's xecutive secretary is Dr. H. Torrey Walker (left). Dr. Lehmann had been president of Vaterloo College and Seminary in Ontario. The board's staff of nine editors produces The Lutheran," "Light for Today," weekly parish bulletins used in more than 2,000 ongregations, the Muhlenberg Press books, and additional miscellaneous publications

THE NEWS IN THE CHURCHES

PACIFIC SOUTHWEST

Tambert Takes Office As Synod President

By HOWARD L. LOGAN

LOS ANGELES—Installation of Dr. Carl V. Tambert as president of the Pacific Southwest Synod was scheduled for July 8, with United Lutheran Church President Franklin Clark Fry inducting the new leader in his office. The synod (known until this year as the California Synod) has had only one executive since the presidency was made a full-time office 10 years ago. Dr. James P. Beasom, Jr., led the synod since 1944 in a decade of unprecedented progress.

Dr. Tambert (who received a D.D. degree from Carthage College last month) had been pastor of First Church, Glendale. It was from this pastorate that Dr. Beasom also came to the synod presidency.

Dr. and Mrs. Beasom were honored at a reception at First Church on the eve of the inauguration. The event was sponsored by the synod's executive committee, and provided opportunity for members of the synod to express appreciation for the devoted services of the Beasoms. A substantial gift was presented to the retiring president, who had been obliged by ill health to relinquish his leadership. Practically all pastors of the synod, and a large group of laymen, participated in the event.

SIX CONGREGATIONS have been organized in five months since the convention of the synod. New congregations are: Grace Church, Ajo, the Rev. B. A. Bjarnson pastor; Luther Memorial, Fresno, the Rev. Hugh Dowler pastor; Immanuel at Mountain View, the Rev. Peter Schroder pastor; Our

PACIFIC SOUTHWEST . . .

Saviour's Church, Orange, the Rev. Harold Schluntz pastor; St. John's at El Cajon, the Rev. James Bishop pastor; and United Lutheran, West Covina, the Rev. Charles Witthoft pastor.

ORDINATIONS took place in many congregations during June. Those ordained were: the Rev. Robert Varblow called to develop a mission at Walnut Creek; the Rev. Richard Spalding, associate pastor at Salem Church, Whittier; the Rev. Harry Durkee to St. James' Church, Richmond; the Rev. E. W. Vetter to St. Paul's, Honolulu; the Rev. Richard Bennett to St. Paul's at Monterey Park; the Rev. Gene Samuelson, assistant pastor at St. John's, Sacramento; the Rev. Charles Reenstjerna to develop a mis at North Highlands; and the Rev. T Youngerman to Naval Chaplains' Corp

AMONG THE CONGREGATIONS . . . Mark's Church, San Fernando, Calif., d cated a new church building June 27. is the first permanent building for the year-old congregation . . . Holy Tri Inglewood, and First Church, Glendale, cently held farewell services for their tors, the Rev. J. Benner Weaver and Carl V. Tambert. Mr. Weaver has acce a call to Denver, Colo. . . . St. Paul's Chu Sanger, Calif., announced the resigna of the Rev. Eduard Lamberts . . . Fund campaigns were recently held at Church, Fresno; Mt. Olivet, Long Be Epiphany, San Leandro, Calif. . . . Dr. Kantonen is giving a series of five lect on "The Christian Hope" on Wedne and Sunday nights at St. Michael's Chu Berkeley.

A call to join the staff of the Luthe Student Foundation of Southern Califor has been extended to the Rev. Luther Olm (AUG). Mr. Olman is a navy chapl soon to be released from duty. Execut director of the foundation is the Rev. Os Ice (ALC) . . . Southern California L theran Samaritan Society recently dedica a new office and store building. The soci is a salvage organization that renews usa items and gives work to needy perso ULCA layman Jerry Vogel is manager the society.

Dinners at which the 1954 confirmati classes were guests of honor were held St. Luke's Church, Huntington Park, a First United Church, San Francisco. T Brotherhoods and Luther Leagues spo sored these events in recognition of the i portance of confirmation in the lives their congregations' youth.

An active inter-Lutheran group in t Los Angeles area is the Lutheran Busine men's Club, which meets monthly and spo sors projects helpful to Lutheranism in t area. Funds are being gathered for a pu lic relations program. Aid has been giv to Lutheran student work in the L Angeles neighborhood.

RARE BOOKS COME HOME

An armored truck guarded the valuable Gruber collection of New Testament and Luther manuscripts as the books were moved last month from a bank vault to the new library of the Chicago Lutheran Theological Seminary. Included are a ninth-century New Testament (Codex Americanus) and a first edition of Luther's German New Testament (1522). Manuscripts were collected by Dr. L. Franklin Gruber, the seminary's president from 1927 until his death in 1941. In photo one of the priceless Gruber volumes is inspected by the seminary's Professor H. Grady Davis, President Armin George Weng, and Mrs. Gruber

IWA

even-Year Plan For Iowa ynod is Being Formulated

By ALFRED J. BEIL

DES MOINES—Goals for each Iowa Synod ngregation to reach by 1960 were under nstruction this month. A "Second Cen- y Committee," appointed by the synodical ard just after the synod celebrated its ntennial, is seeking to indicate the prog- s that may be expressed in church and nday school attendance, evangelism, wardship, development of auxiliary or- nizations, and formation of new mission ngregations.

The 1953 parochial reports are used as the se for projecting these seven-year prog- s plans. Congregations will discuss the posed goals, and devise means of reach- g them. Plans for advancement will be viewed at a joint rally of the conferences the synod in Des Moines Oct. 24 and 25. ie Rev. Marvin Suhr, synod vice president d pastor of Trinity Church, Webster City, chairman of the Second Century Com- ttee.

THE STATE BROTHERHOOD, by action of e synodical board, is to be given special ention. An effort is to be made to in- nsify its program so more men of the urch may be reached. It has been mutually reed to open the first session of the Joint nference Rally at the close of the syn- ical Brotherhood convention.

The combined effort will take place at a Sunday evening dinner when an outstanding church leader will deliver the message. In addition to the joint effort, the synodical board has authorized the president of synod to ask each congregation where there is no Brotherhood to appoint a church leader with whom the president can plan a program for increasing the efficiency of lay leadership.

LUTHER LEAGUERS, including Wartburg Synod youth in Iowa, are making plans to attend the annual camp and Luther League convention scheduled at Lake Okaboji, Milford, Iowa, Aug. 16-22. During a session to be held in observance of the centennial of the synod, the youth expect to present $1,000 to the centennial fund. The Rev. William H. Swarbrick, camp director, and 16 youth leaders, are preparing for 350 youth to attend camp this centennial year. Four Iowa youth will report their experiences as caravaners. They are: Louis Peters, St. John's, Des Moines; Marlene Peterson, Trinity, Tipton; Jan Schroeder, St. Paul's, Postville; and Carol Larson, First, Newton.

STEWARDSHIP EMPHASIS will be given recognition in Iowa by two eight-stop itineraries across the state in September. Chester Myrom, from stewardship headquarters in New York, assisted by synodical leaders, will direct the stewardship program.

The church councils of the 37 congregations are being asked to attend one of the eight scheduled meetings. In a second series of meetings a church council chairman and five sub-chairmen will constitute the dele-

EW CHURCH IN SEATTLE, ghteen months after Seattle's niversity Lutheran Church unched a building-fund appeal, $225,000 structure had been mpleted. University Church is attle's largest ULC congrega- on. The Rev. Edward E. Hum- on is pastor

MISSIONARIES WERE COMMISSIONED
Rev. and Mrs. Ronald Zaudtke were ready this month for a five-year term as missionaries in Argentina, following their commissioning in Minneapolis. With them in photo are their pastor, Dr. Charles Grant (right) of St. Paul, and Dr. Paul Graf of ULC Board of Foreign Missions

IOWA . . .

gation of each congregation. The stewardship plan to be introduced in connection with the every-member visitation has doubled the stewardship budgets in congregations where it has been tried.

ST. JOHN'S, COUNCIL BLUFFS, is the second congregation in the Iowa Synod to employ the Wells organization for the raising of capital funds. The amount to be raised is $125,000 for erection of an educational unit. Trinity, Webster City, under the direction of the Wells organization, raised $110,000 last fall to finance a new church building.

ULCA congregations in Des Moines, together with other Protestant churches, are charfering buses to attend the "Festival of Faith" at Soldiers' Field, Chicago, Aug. 15, where a biblical drama of creation, redemption, and consummation will be portrayed. The buses will leave Des Moines Sunday at 7:30 A.M. and return at the same hour on Monday morning.

INSTALLATION SERVICES have been conducted or are being planned during the remaining summer months for four seminary graduates who were ordained at the [illegible] tennial conventions: the Rev. John Gre[illegible] was installed pastor of English Luthe[illegible] Oxford Junction, on June 6; the Rev. Ha[illegible] Kruger was installed as pastor of Cen[illegible] Mason City, on June 20; the Rev. J[illegible] Keith Meyer is to be installed as pasto[illegible] English Lutheran, Iowa Falls, July 4; [illegible] the Rev. Stanley Ecklund is to be insta[illegible] as assistant pastor, St. Paul's, Davenp[illegible] on Aug. 8.

KENTUCKY-TENNESSEE

First DP Family Qualifies For American Citizenship

By ROGER G. IMHOFF

LOUISVILLE—First "new neighbors" [illegible] board the "General Black" in Europe u[illegible] the Displaced Persons Act of 1948 rece[illegible] their citizenship papers in Louisville J[illegible] 25. They are Mr. and Mrs. Leonids Abo[illegible] who arrived in Louisville on Reforma[illegible] Sunday in 1948. Original sponsorship [illegible] through St. Mark's Church, Auburnd[illegible] First job for the newcomers was on [illegible] Flander's poultry farm.

After a year Mr. Abolins joined the s[illegible] of engineers of the state highway dep[illegible] ment in Frankfort. For the past three y[illegible] he has been with a private construct[illegible] company in Louisville. His wife is pl[illegible] macist in an Episcopal hospital.

Official witnesses to the five-year r[illegible] dence of these first DPs to come to Ame[illegible] were Judge James Cammack, Frankf[illegible] chief of the Court of Appeals; Barry Bi[illegible] ham, owner of The Louisville *Courier-Jo[illegible] nal* and *Times;* and Pastor Roger G. Imh[illegible] representing the Lutheran Resettlem[illegible] Service which brought the couple to An[illegible] ica. Because there is no Lutheran chu[illegible] in Frankfort, capital city of the Comm[illegible] wealth, the Abolins united with the Pres[illegible] terian church.

INCREASED ENROLLMENT is expected [illegible] the two sessions of synod summer sch[illegible] July 11 and 25 at Center College, Danvi[illegible] Ky. Director is Rev. John Evans, Louisvi[illegible]

NORTH CAROLINA

Lenoir Rhyne Class Hears Dr. Ruth Wick

By DAVID F. COOPER

HICKORY—"Knowledge as knowledge is not enough. The world has fallen from its Creator, and peace and unity are not easy. We must unlock the door to peace and happiness through adherence to the precepts and examples of Christian teaching, and proclaim God's will . . . In a world filled with fear, we are called to be pilgrims; we are called to be watchmen." These were words of Dr. Ruth C. Wick, executive secretary of the United Student Christian Council, in addressing 155 graduates at Lenoir Rhyne College on May 31.

St. Paul's Church, near Statesville, was recently announced winner of the third place award in the Sears-Roebuck Town and Country Church contest. With less than 150 confirmed members, St. Paul's congregation was one of the ten parishes of all denominations that won an award. In 1950 Dr. W. B. Aull, at the age of 80, discarded his "retirement" and became the first full-time pastor of the congregation in its 114-year history. Dr. Aull was awarded an honorary doctorate by Lenoir Rhyne College on May 31.

More than 300 children's leaders and pastors attended the synodical Children's Work Convention at Prosperity Church, Concord, May 22. Dr. S. White Rhyne, executive secretary of United Lutheran's Board of Parish Education; Miss Annie Powlas, missionary to Japan on furlough; and Mrs. Jacob L. Lackey, North Carolina Synod's secretary for Children's Work, addressed the convention. Mrs. Lackey reported that more than 60 weekday church schools were now in operation in the synod, with about 3,000 pupils and 443 teachers and leaders.

The state Luther League convention will be held at Lenoir Rhyne College, Hickory, July 22-24. Dr. George F. Harkins, assistant to the president of the United Lutheran Church, is scheduled to give major addresses. North Carolina League statisticians will report 3,277 Leaguers enrolled in 140 Leagues.

AMONG THE CONGREGATIONS . . . Dr. L. Grady Cooper, pastor of Trinity Church, Elloree, S. C., and former missionary to China, addressed his parental congregation at the 60th anniversary service of St. Mark's Church, China Grove, N. C., June 27 . . . Dedication service for the new $15,000 parsonage at Pilgrim Church, Lexington, was held on May 2. Dr. F. L. Conrad, president of synod, was the speaker . . . Dr. Conrad also addressed the congregation of St. Mark's Church, Lumberton, at the celebration of the opening of the new $60,000 church building on June 6 . . . The Rev. William Hall, former Army chaplain and receiver of the Bronze Star, accepted a call to Organ Church, Salisbury, effective July 1.

LUTHERAN CHILDREN'S Home of the South, at Salem, Va., held its annual corporation meeting recently, elected Fred T. Prufer of Staunton to succeed T. Paul Rhyne, Greensboro, N. C., in the presidency. Mr. Prufer, telephone company executive, has been a member of the board since 1942. Budget adopted for 1954 was $90,755.

GETTYSBURG COLLEGE'S CLASS OF 1904 has kept memories of college days bright by publication of a class bulletin each year through the half-century. This year's 96-page bulletin, edited by Paul Froehlich, brings the record up to date. Of 68 members of original class, 35 are still living

NEW JERSEY

Collingswood Church Plans Nursery School

By RALPH I. SHOCKEY

CAMDEN—Plans are being made for a weekday nursery school in St. Paul's Church, Collingswood, starting Sept. 1. According to Dr. Stewart H. Rudisill, pastor of the church, the school will be held five days a week at a cost of $100 a year per pupil. A registration fee of $15 will be required for incidentals.

Miss Edith Dyer, a member of the church, will lead the group. All children who will be three years of age by September or not over five will be eligible. Registrations are now being received.

A successful nursery school in the Camden area is being conducted by Sister Bessie Bergstrom in Our Saviour's Church, Haddonfield. It has been operating for several years, backed by increased interest in this type of parochial education.

ONE HUNDRED FIFTY intermediate youngsters discussed the Luther League program in Trinity Church, Trenton, last month. The program planned by Betty Granzow, intermediate secretary, was the first effort to organize a synodical group.

TIME- AND space-saving features were outlined by the Rev. Edward Frey, director of the Church Architecture Department of the ULCA, at a meeting of members of Grace Church, River Edge. Purpose was to expedite construction of the new church which is in process of development.

ST. PAUL'S CHURCH, Linden, had the opportunity of hearing Dr. Walter Leibrecht of Germany, who is at present working among foreign students at Columbia University . . . Dr. Robert D. Hershey, pastor of Trinity Church, New York City, was the speaker at the Leonia High School baccalaureate service June 13.

THE MOORESTOWN HOME for the Aged observed its eighth anniversary June 27 with a special service. The Rev. Frederick Fairclough, Saviour Church, Trenton, spoke. A "Golden Ager's Outing" will be held July 20.

NEW YORK

Syracuse, Redwood Renew Musical Tie

By CHRISTIAN P. JENSEN

SYRACUSE—The musical tie that l
linked Zion Church, in this city, with
three churches of Redwood parish at R
wood, N. Y., a hundred miles away, v
renewed for the eighth time on June 19 wh
the Zion senior choir gave its eighth ann
concert in Redwood.

Instituted by Claude Zoeckler, direc
of the Zion choir, these concerts are spo
sored by the Redwood parish to aid in
Lutheran World Action appeal. In addit
to benefiting this cause, the concerts ha
forged an unusual bond of friendship
tween the Zion and Redwood congregatio
resulting in frequent group visits back a
forth.

TWO UTICA churches are planning renov
tions aimed principally at modernizing th
organ and choir facilities. Redeemer Chur
is in the process of raising $10,000 for t
purpose. St. Paul's Church campaigned f
a similar amount, and has exceeded its go
by several thousand dollars.

ST. PAUL'S CHURCH, Utica, recently ho
ored Edward Juergensen, the new mayor
nearby New Hartford, with a "This Is Yo
Life" skit in which his many activities we
cited. Mayor Juergensen is past board pre
dent of the Lutheran Home at Clinto
N. Y., and a past president of the Centr
Conference Brotherhood.

THE LUTHERAN released-time high scho
division completed another year of servi
with the local pastors acting as instructor
Dr. Arnold Keller of Redeemer Church a
Pastor John Sprock of Zion Church we
instructors, with Pastor Robert Nelson a
Pastor Paul Hoffman assistants. The Mi
souri Synod church co-operates in the r
leased-time program. The school is he
in Holy Communion Church, the Rev. Pa
Hoffman pastor.

MOHAWK VALLEY District Luther Leagu
composed of churches in Verona, Dolgevill
Herkimer, and Utica will hold a retreat

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

BIG PARISH BUILDING . . . In memory of the 33-year ministry of the Rev. Carl H. Bartsch at Holy Trinity Church, Minneapolis, the congregation recently completed a half-million-dollar parish hall and religious education building. Dr. Bartsch died in 1950. Dr. Paul L. Graf is now pastor of the congregation which has nearly four thousand members

NEW YORK: Syracuse . . .

Pathfinder Lodge on Lake Otsego over the week-end of Sept. 10. The Rev. Edmund Perry of Herkimer is director.

MARTIN J. JENSEN, director for Honorary Life and In Memoriam memberships for the synodical Brotherhood, was recently presented an Honorary Life membership in the Brotherhood by the Women's Missionary Society of the Church of the Redeemer, Utica.

"THE POPE AS ANTI-CHRIST" was the topic discussed by the Rev. Charles Frenzel in his church—Zion, Owego—at a recent meeting of the Association of Lutheran Pastors of the Southern Tier.

SOUTHERN TIER District Luther League has elected the following officers for the coming year: Miss Dorothy Davis, Binghamton, president; Henry Hammer, Johnson City, vice president; Miss Pauline Sticklin, Endicott, recording secretary; Miss Janice Knapp, Binghamton, corresponding secretary; Carlon Warren, Johnson City, treasurer; the Rev. Howard A. Kuhnle, Binghamton, pastoral advisor.

The district is planning an active year, beginning with a picnic at Chenango Valley State Park on Aug. 11.

THE SYRACUSE Student Foundation at its annual meeting elected the following: President, the Rev. Norberth H. Stracker, Jr.; vice president, Donald H. Ackerman, Sr.; secretary, Miss Phyllis Wickert; treasurer, Frederick Buchanan. Miss Marilyn Pflueger began her second year as full-time counselor for the Lutheran students.

CENTRAL CONFERENCE Brotherhood met in convention in St. Peter's Church, Verona, N. Y., May 8. Dr. F. R. Knubel was the speaker at the dinner. New officers are: President, Reinhard Meyer, North Syracuse; first vice president, Paul E. Waltz, Johnson City; second vice president, Earl A. Pierson, Sr., Utica; third vice president, George V. Schreiner, Liverpool; secretary, Otto Mestler, Utica; treasurer, Harold M. Holcomb, Liverpool.

PENNSYLVANIA

Home for Old People to be Established in Johnstown

By ROBERT G. SANDER

JOHNSTOWN—A large estate, comprising some 24 acres and two buildings, has been purchased in Johnstown as the location of the second unit of the Allegheny Lutheran

PENNSYLVANIA: Johnstown . . .
Home. First unit of the home is in Hollidaysburg. Board members and Johnstown church leaders approved the purchase of the $75,000 property.

It is contemplated in the future that a $300,000 structure, similar in architecture to the Hollidaysburg home, will be erected on the property purchased from Mrs. Anna Dibert Baumer, widow of former Senator Herman E. Baumer. Meantime, about a dozen guests can be housed in the present dwelling when the home is occupied Oct. 1.

Board members re-elected all officers for another year. They are: President, Dr. Walden M. Holl, Johnstown; vice president, William H. Haller; secretary, John P. Lafferty; and treasurer, Howard O. Coulter, all of Altoona.

The first cottage unit, built on the home ground in Hollidaysburg, was dedicated on May 22. Dr. George H. Berkheimer, synodical secretary, and Dr. Walden M. Holl spoke. These $13,000 cottage units are paid for by those who occupy them and deeded to the Allegheny Home. Miss Bertha Obermyer and Miss Jane Brennecke, both of Altoona, built the first cottage. A Lutheran from Meyersdale is purchasing a second cottage, construction of which is to begin within the next few weeks.

Mr. Pius A. Will, Johnstown, has been

(*Continued on page 45*)

SOIL-SAVING CHURCH

When neighborhood residents began carting away rich topsoil from the construction site of Hope Church, Levittown, Pa., the Rev. Charles L. Ertman decided something had to be done. After all, the soil was needed for grading and landscaping the grounds of the church property, and it was disappearing at a rapid rate.

So the minister painted a sign and erected it conspicuously on the premises. The sign read: "Thou Shalt Not Steal Church Topsoil."

No soil has been taken since.

AWARD FOR PITTSBURGH'S FIRST CHURCH
Pittsburgh had ceased to be "the Smoky City" as energetic efforts to clean up the atmosphere succeeded. First Lutheran Church, in a prominent downtown location, decided to remove the grime of 66 years from its building by sand-blasting. To Pastor R. W. Stackel (left) the Civic Pride Committee of the Chamber of Commerce presented an award for First Church's renovation

NEW YORK SYNOD . . . **From page 36**
A brief anniversary booklet on the history of the synod 1929-1954, written by Dr. David Jaxheimer, was presented to delegates.

ULCA CONVENTION DELEGATES

Clergymen: F. R. Knubel, P. C. White, F. E. Reinartz, R. W. Loew, M. J. Heinecken, D. G. Jaxheimer, M. Yearke, H. S. Miller, R. S. Gaenzle, R. D. Hershey, W. E. Bock, C. G. Van Deusen, F. Wagschal, M. C. Skinner, N. H. Stracker, A. W. Hergenhan, L. R. Klemann, J. V. Benson, I. Sterner, A. P. Bosch, S. Bader, J. Mohr, J. Bousum, G. E. C. Hohl, H. D. Hrdlicka, F. Schweiger, W. C. H. Tappert, H. Cornish, L. Freimuth, A. L. L. Beck, D. R. Pichaske, J. R. Fink, C. Betz.

Laymen: E. Wagner, D. Delo, M. Ritchie, W. Jansen, H. Endress, W. Stackel, H. Truenfels, K. Gulden, C. Neun, H. Hartung, L. Herbig, F. Siegenthaler, H. G. Pfeil, H. Ellerson, C. Fraser, K. Fake, E. S. Erickson, G. W. M. Wieboldt, J. Becker, J. M. Lotsch, E. Schwabe, H. Krooss, H. Scheld, R. Lindgren, E. Schatz, F. Karl, H. Luthe, F. Lindemann, H. Hall, A. Kelpin, K. Eckhert, R. Walther, R. Vogel.

PENNSYLVANIA: Johnstown . . . elected to fill the unexpired term of P. P. Williamson, Allegheny Conference treasurer. Mr. Williamson died at his home in Davidsville earlier in the spring.

BLAIR COUNTY WOMEN enjoyed an annual fellowship day, sponsored by the Altoona-Blair County Council of Church Women in First Methodist Church, Hollidaysburg, May 7. Area Johnstown women observed the fellowship day with a service in First Christian Church, Johnstown.

AN $80,000 GOAL has been set by Christ Church, Westmont, Johnstown, for its campaign to raise funds for a new church and parsonage. Chester A. Myrom and Edmund R. Foehl, representing the Lutheran Laymen's Movement, spoke at a congregational kickoff dinner in early May. Thirty-five per cent of the goal in cash and pledges has already been realized for the buildings which will be constructed on the old duPont property now owned by the congregation. The present structure, the duPont mansion, will be used for Sunday school classes after the church is completed. Park L. Wagenbach is pastor.

The Rev. Victor A. Carlson resigned at Zion Church, Meyersdale, to become pastor of Christ Second Church, Altoona, effective July 1 . . . The Rev. Russell Haffly, Gettysburg Seminary graduate, has accepted a call to the Addison-Confluence charge . . . The Rev. R. Eugene Smith resigned St. Paul's Church, Johnstown, effective April 1 . . . Allegheny Conference president, Russell T. Shilling, has resigned the Davidsville pastoral charge to accept a call to the West Manheim charge, York County.

Four Missionaries Get Commissions

By ERNEST J. HOH

LANCASTER—Miss Marianne Fague has been appointed by the Board of Foreign Missions to serve as a missionary in British Guiana. Recently she was refused a visa to serve in India. Miss Fague was commissioned at her home church, St. Stephen's, Lancaster, of which her father, the Rev. Harland D. Fague, is pastor. Dr. Viggo Swensen, Zion Church, Harrisburg, represented the Foreign Mission Board. Dr. Nona M. Diehl and Miss Josephine I. Darmstaetter represented the Women's Missionary Society. Dr. Dwight F. Putman, president

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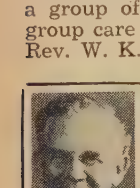

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PENNSYLVANIA: Lancaster . . . of the Central Pennsylvania Synod, participated in the service.

This service marked the second commissioning of a foreign missionary in the Lancaster Conference in June. The Rev. Robert Zook and his wife were commissioned June 6 at Christ Church, the Rev. Alfred L. Lorr pastor. Dr. Swensen delivered the sermon at this service. The Rev. Mr. Zook and family will sail for Japan.

These commissionings brings the total of the Lancaster area to four within the last ten months. The Rev. Paul Youse and the Rev. David Hoh were commissioned last fall.

BOY SCOUT Troop No. 11, sponsored by Emmanuel Church, Lancaster, recently established a new record in this part of state. The troop has developed 36 Eagle Scouts in the past 20 years.

EMMANUEL CHURCH, Lancaster, dedicated its $100,000 educational building on June 27. Over $4,000 worth of memorials are housed in the new addition. Dr. Ernest J. Hoh is pastor.

PLANS to provide improved educational facilities at Advent Church, Lancaster, were recently affirmed. Construction is to begin immediately. The Rev. James Harrison is pastor.

Wide-Range Ministry Urged At Gettysburg Graduation

By PAUL LEVI FOULK

YORK—"I charge you to concentrate upon your parish as though it were the world and to concentrate upon the world as though it were your parish," said Dr. Stewart W. Herman of the National Lutheran Council staff in concluding his address to the graduating class at Gettysburg Seminary. The subject of the address to the 35 graduates was "The Care of All the Churches."

Dr. Luther A. Gotwald of the National Council of Churches, speaking to the Gettysburg College graduating class of 210 stressed the need of vision and ideals.

A conference-wide program of evangelism will be conducted by the 79 churches in the York Conference beginning Nov. 14, under the direction of the social mission committee, the Rev. J. Bruce Weaver, chairman. At the first meeting, with 72 of the congregations represented, plans were proposed by the Rev. Clifton M. Weihe and the Rev. E. Dale Click, staff secretaries of the ULCA evangelism department.

LEBANON CHURCH, Felton, has broken ground for a $35,000 building and remodeling program. The Rev. Charles Lady is pastor.

THE REV. A. M. HOLLINGER, pastor of West Manheim parish, near Hanover, for 17 years, has retired and was succeeded by the Rev. Russell B. Shilling, Davidsville, effective July 1 . . . THE REV. GEORGE E. WHETSTONE, Harrisburg, installed the Rev. Robert E. Thomas as the first assistant pastor of St. Paul's, Hanover, on June 20. Dr. Paul L. Foulk is pastor.

A NEW JUNIOR CAMP was dedicated at Camp Nawakwa June 20. Mr. Richard T. Sutcliffe of the United Lutheran Church Department of Press, Radio, and TV was the speaker. $45,000 has been spent to make room for one thousand more campers . . . St. Paul's Church, York, with Dr. Chester S. Simonton as pastor is making changes to the church building that will cost $13,000.

York Conference youth will attend the synodical convention of the Luther League at Susquehanna University July 21-23. The summer social of the York District League will be held at St. John's Church, Abbottstown, July 28 . . . Gettysburg College will be host to the Assembly of Church Workers of the Central Synod July 11-17.

CENTURY CELEBRATED

THE LUTHERAN ORPHANS' HOME AND FARM SCHOOL at Zelienople, Pa., is celebrating its 100th anniversary this year. It was in April 1854 that the Rev. G. Bassler was appointed the first director. On Sept. 12, Founders' Day, alumni and friends will meet at the home to honor Dr. W. A. Passavant, founder of the Home.

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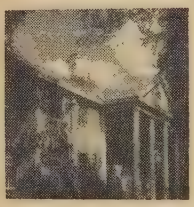

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CHANGES OF PASTORATE

CENTRAL STATES

JENSEN, SAMUEL W. From Grace Churc Hooper, Nebr. To First Church, Sou Sioux City, Nebr. 221 E. 21st St.

ZEIDLER, CLEMENS H. From Trinity Churc Appleton, Wis. To president of the Syn of the Central States.

INDIANA

SCHMIEDEL, PAUL L. From St. John Church, Nappanee, and Zion Churc Bristol. To Antioch Church, Hoaglan RR 1.

WESTENBARGER, LEWIS C. From Trini Church, Rockport, and Grand Vie Church, Grand View. To St. Pete Church, Camden. Lutheran parsonage

IOWA

LEE, MARVIN O. From Central Chur Mason City. To Advent Church (ALC Milwaukee, Wis., associate pastor. 12 S. 9th St.

NEW YORK

SQUIRE, VERNON F. From Christ Churc Germantown. To Zion Church, Niaga Falls, assistant pastor. 1004 Michig Ave.

DECEASED

Rev. W. J. E. Scott

The Rev. Wylock J. E. Scott, a missio ary of the United Lutheran Church in Bri ish Guiana, died in Georgetown, B. G., June 18 after a brief illness. He was 4 years old.

Pastor Scott was born in Milwaukee 1908, and graduated from the Milwauke School of Engineering in 1926. After yea with the Bell Telephone Company he e tered the Northwestern Theological Sem nary and was graduated and ordained 1945. He was pastor of the Holdingfo parish in Minnesota, 1945-47, and of Ca vary Church, Two Rivers, Wisconsin, 194 51. In 1951 he was commissioned as a mi sionary to British Guiana. He participate there in the reorganization of the churc and establishment of the Lutheran Pre and bookstore.

Members of the Scott family are Mrs. Viola Scott, who has been a staff writer for THE LUTHERAN in British Guiana; two daughters, Ivy S. and Judith N.; and one son, Michael Brian.

Funeral services were held June 23 in Ebenezer Church, New Amsterdam, and Calvary Church, Georgetown, British Guiana; and in the Church of the Reformation, Milwaukee, on June 29. Dr. Paul Bishop of the Synod of the Northwest, Dr. Herman Gilbert of the Board of Foreign Missions, and Pastor J. R. Kramer participated in the service. Interment was in Milwaukee.

Rev. David A. Davy

The Rev. David A. Davy, retired since 1936 because of poor health, died June 12 at Good Shepherd Home, Allentown, Pa., at age 82. A native of St. Johnsville, N. Y., he was trained at Hartwick Seminary and ordained in 1901. After serving as student secretary of the Interdenominational Committee of the YMCA, Mr. Davy was pastor at Zion Church, West Sand Lake, N. Y.; Unity Church, Edgewater, Ill., and First Church, Altoona, Pa.

During World War I he served as pastor at Camp Custer, Mich. In 1926 he became first superintendent of the Inner Mission Society of Chicago. After his retirement he supplied a church at Gloversville, N. Y.

He was married to the late Bertha P. Davy (nee Yonker).

Funeral services were held at the Good Shepherd Home and at St. John's Reformed Church, St. Johnsville, N. Y. Interment was in Mount Hope Cemetery, Montgomery County, N. Y.

Sister Augusta Hirsch

Sister Augusta Hirsch, 81, died at the Philadelphia Lutheran Deaconess Motherhouse, Gladwyne, on June 14.

Consecrated as a deaconess in 1903, Sister Augusta served as parish deaconess of Zion Church, Easton, Pa., for seven years and of Zion Church, Philadelphia, Pa., for 34 years. She had been retired since 1944.

The funeral was held June 17 at the Philadelphia Motherhouse with the Rev. Kurt B. Molzahn officiating. Interment was in Fernwood Cemetery, Philadelphia, Pa.

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IN CONCLUSION . . . . . .

I SUSPECT Mrs. Nolde knows more about the Guatemalan situation than she tells us in her "United Nations" page in this week's LUTHERAN. She is not the Drew Pearson type, who rushes into print with anything she hears.

Most of us have never been passionately concerned about those Central American countries and their revolutions, in which one petty dictator overthrows another. "The banana republics," we used to call them, and if we can get their bananas shipped up here a thousand miles and sold at 15 cents a pound in our grocery stores, we're satisfied.

Some people make money in the banana business, no doubt. It certainly isn't the Guatemalans. Most of them live in extreme poverty. But until fairly recently the U.S. frankly engaged in manipulating into power whatever government seemed likely to favor U.S. business interests. Occasionally some Central American situation got so tangled up that U.S. Marines were sent in.

But when Communists got control of the Guatemalan government, we immediately became concerned. This is a serious threat to U.S. safety at our own back door. A successful revolution against the Reds would be a quick and inexpensive way to make the Western world safe for democracy. The United States was prompt to scuttle an attempt in the UN Security Council to start collective action for ending the revolution.

WE ARE CAUGHT in one of these awkward and ugly situations which develop frequently throughout the world. When Communists support an aggression to advance the borders of communism, we may go to war to stop them, as we did in Korea. When the situation is reversed, as in Guatemala, we want the aggressor to win. Situations in this world are never so all-black and all-white that any of us can claim to be completely right and others completely wrong.

We get ourselves in these situations by sharing in the profits of selfishness, and failing to be concerned about the little people who are hungry and exploited. Later on, these failures may rise up to monstrous proportions, and confront us with tragic choices.

The Christian ideal is to live always so unselfishly that we never become involved in the fateful consequences of injustice. But not many Christians are so keen in conscience and steady in action that they achieve this ideal. And all of us, of course, are involved in the collective guilt of our nation, even for sins we have never personally endorsed.

WHEN CHRISTIAN CHURCHES take positive action on behalf of the less fortunate people of the world—such as sending missionary doctors, teachers, farm experts—the average church member is so uninterested as to begrudge giving a dollar a year to support the work. Since the U.S. began its Point Four technical assistance program to help poor nations, there has been scornful talk about "do gooders" and loud protests against the few dollars in taxes which U.S. citizens are obliged to pay.

Americans can't afford to let a Communist government get established in Guatemala. But—even more serious—Americans can't afford to share in injustices or to lack concern for impoverished people. These injustices and unconcerns produce the evil situations in which Communist propaganda can be successful.

—ELSON RUFF

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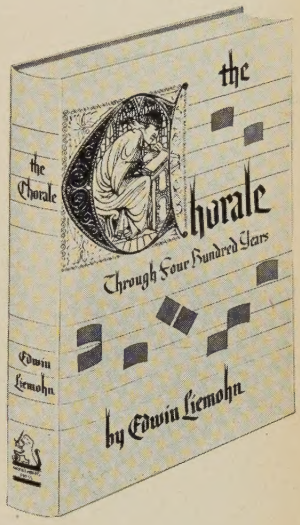

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